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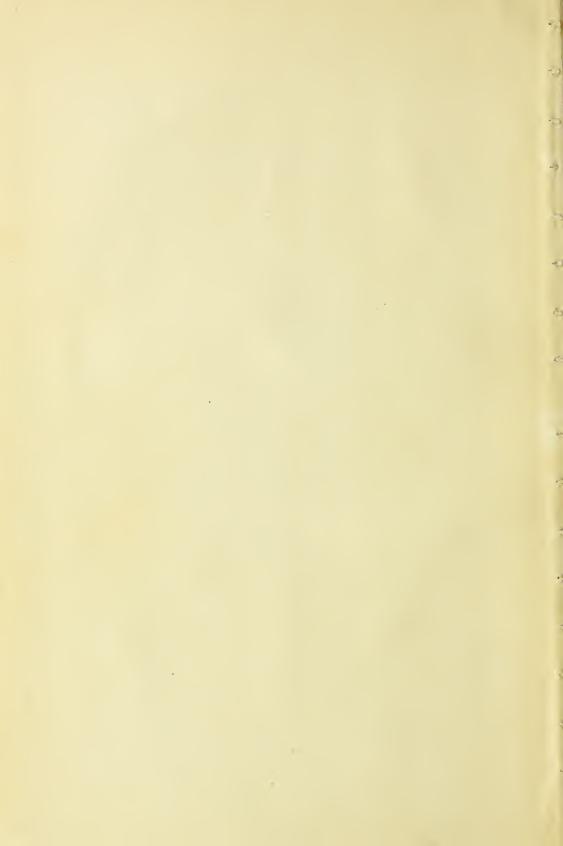
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SIX WAYS

. . .

Current Notes:

Conversazione

OF ASSISTING THE

C.

By Daily Prayer for God's richest blessing upon the work of the Missionaries.

П.

By emergency Gifts of whatever amount, to meet current expenses. The latter average £1,000 weekly.

III.

By grants of Christian Literature for general use. Booklets and Gospel portions are very acceptable.

IV.

By gifts of Convalescent Home and Surgical Aid Letters; also cast-off clothing (much in request) for the Sick and deserving Poor.

V.

By circulating the Society's Periodicals, thus helping to advertise its daily work and ever-recurring needs.

By purchasing and making a Gift of War Stock, so combining patriotic effort with spiritual service for the good of the capital.

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> Vice-Chairman. (Vacant)

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General Secretary. Rev. W. P. Cartwright, M.A.

> Bankers. Barclays Bank, Ltd.

Headquarters. The Mission House, 3, Bridewell Place, E.C.4.

306 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.,") should be made payable to the London City Mission, and addressed to The General Secretary as above.

THE LONDON CITY MISSION MAGAZINE.

No. 983. Vol. LXXXIV. February, 1919.

CURRENT NOTES.

DEATH OF SIR
ERNEST TRITTON.

bers of the Society's Parent Committee, whose combined service on the Board totalled nearly ninety years, and whose places it will be difficult to fill.

By the passing of Sir Charles Ernest Tritton, Bart., which occurred at his town residence on December 28th, after a short illness, a number of charitable and religious institutions, notably the London City Mission, are deprived of a liberal supporter, a wise administrator, and kindly friend. Aged seventy-three, Sir Ernest Tritton was well known in the financial world, being leading partner in the house of Brightwen and Co., Banking Agents, and "the doven of the money market," as expressed by a writer on City affairs. He was a striking figure, tall, well-built, of fine presence and force of character, with eyes that shone from under a noble brow and reflected the radiance of a great soul; and though his strong features denoted firmness of will, his nature had in it nothing of hardness, but was a blending of true dignity, cheerfulness, and good-

Full of good works, and zealous for the purity of the faith, the late Baronet loved the simple Gospel which, as he never tired of saying, justifies itself everywhere by its results. In this connection some words of his spoken a year or two ago may be recalled: "There has been," he said, "too much going away from the Bible; too much relegating God to a second place; too much consideration shown to mock religions, and far too much new theology. Some people," he added, "would extirpate German influence from trade, commerce and finance; we want to see it extirpated from universities and schools and pulpits, and the sooner the better. For the Apostles of Judea are preferable to the professors of Germany, and the revealed Word of God to the speculations of science."

The Committee at their meeting on January 6th, unanimously passed the

following resolution:-

"The Committee having heard with profound sorrow of the death of Sir Charles Ernest Tritton, Bart., desire to place on record the esteem they entertained for his sterling character, and their deep sense of the great loss the Society has sustained. Elected a member of the Committee in January, 1874, and Vice-Chairman in April, 1906, he was a source of strength to the Society which benefited in no ordinary way by his sane counsels, unfailing kindnesses, and wide knowledge of men and affairs. He served on the Finance, the Mission Halls, and Seaside Homes Committees respectively, and was a trustee and generous supporter of the Society's Funds, whilst his warm sympathy with the missionaries in their work, and his occasional entertainment of them in parties (like his father before him) at Bloomfield, and elsewhere, will make his loss severely felt throughout the whole Mission. Ever loyal to the principles of the Society, and never more eloquent than when pleading under its auspices on behalf of the poor of London, the Committee are grateful beyond words for his long and inestimable service, and tender their heartfelt sympathy to his widow and family in their sore bereavement."

The funeral service took place on New Year's Day at St. Simon's Church, Lennox Gardens, the Rev. Canon R. C. Joynt conducting the service both in the church and at the graveside at Norwood, where, by the family's request, the Doxology was sung at the close.

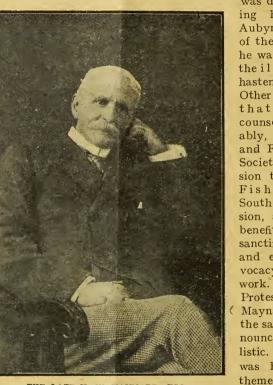
THE LATE MR. H. W. MAYNARD.

Henry Wheler Maynard answered the g.eat summons on January 22nd, at his residence, St Aubyn's, Wimbledon, in his seventy-eighth year. Edu cated privately in France and Germany, he joined his father's firm,

Messrs. Maynard Bros. & Co., one of the largest merchant houses connected with the South African trade. Eventually he became director of several companies, notably the Union Steamship Company (afterwards the Union-Castle Line), and though he travelled widely on business in various parts of the world his chief thoughts and best strength were devoted to personal work for Christ and the cause of missions at home and abroad.

Mr. Maynard was a regular worshipper

at Emmanuel Church, Wimbledon, built on a site presented by his father nearly forty years ago. His religious connections cannot be ully enumerated here, but special mention must be made of the London City Mission, on whose Board he served during forty-three years. It



THE LATE H. W. MAYNARD, ESQ. MEMBER OF THE PARENT COMMITTEE.

was during a meeting held at St. Aubyn's on behalf of the L.C.M. that he was seized with theillness that hastened his end. Other societies that shared his counsel were, notably, the British and Foreign Bible Society, the Mission to Deep Sea Fishermen, the South Africa Mission, all of which benefited by his sanctified a bility and eloquent advocacy of their work. Strongly Mr. Protestant, Maynard was at the same time pronouncedly evangelistic. Soul-winning was his constant theme and consuming desire. Probably his best

work was done in Gospel meetings, both indoors and out, though his occasional addresses to CityMissionaries and kindred workers were models of their kind, and will live and bear fruit for many a day. He also took an active interest in the C.E.T.S., was a convinced teetotaler, and a familiar figure on temperance platforms. One of his chief works was the building, in 1880, of the Hope Coffee Tavern and Mission in South Wimbledon, where he abounded in evangelistic and social endeavour.

Current Notes.

Loyal to the faith, a true son of the Church, loving good things, and unremitting in all his toil for the Kingdom of God, he will be missed by a wide circle of friends, and not least by hundreds of the poor of Wimbledon, young and old, who loved and admired him for his works' sake. It should be added that in all his public work he found a most able and zealous supporter in his gifted wife, whose ministry is so highly appreciated, not only in Wimbledon, but further afield. We append the text of a memorial minute passed by the Committee at their first meeting of the present year:—

"The Committee having heard with the deepest regret of the death of Mr. Henry Wheler Maynard hereby record their thankful appreciation of his many services rendered over a period of fortythree years. Elected a member of their body in November, 1875, he eventually served on four sub-committees, was a director of the L.C.M. Trust, a member of the Wimbledon Auxiliary Committee, and a welcome speaker at various L.C.M. meetings, while his business mind, broad sympathies, and evangelistic spirit were a distinct asset to the Mission, whose interests he did much to promote. - The Committee mourn the loss of so earnest and devoted a colleague, and extend to his widow and relatives their heartfelt sympathy."

The New Year's gathering of the Society's missionaries and officers took place on Wednesday, January 1st, at the Mission House, under the chairmanship of the Rev. W. P. Cartwright, M.A., General Secretary of the Mission. Supporting him were Colonel Douglas Jones, Mr. Sidney Spiers, Mr. A. W. Stileman, and the Rev. T. S. Hutchinson, M.A., members of the Committee. Having greeted the assembly. and expressed the wish that the Mission might experience a "record-breaking year," the Chairman read a letter from an exmissionary (now a Presbyterian minister in Canada), in which the writer recalled the blessings received during his connection with the Society, particularly at the New

Year meetings in old Exeter Hall. delightful innovation was the rendering by Mr. Cartwright of a Gospel solo entitled, "The Broken Heart," which touched the emotions, subdued all hearts, and prepared the way for the deeply spiritual address by Bishop Stileman, reported in outline on a later page. A statement with which the Bishop prefaced his address seems to have arrested the attention of the newspapers. This was that he prayed for the Mohammedan world on Fridays, for Jews on Saturdays, for the Heathen generally on Sundays, and for Roman Catholics on Mondays. The idea seems to us an excellent one, and might very well be adopted by others.

THE R. P. LEWIS CO., LANSING, MICH.

Writing in the Evening News

PROBLEMS on London's housing problem,
OF SOCIAL
REFORM. Mr. George R. Sims concludes
a vivid description of "The
Social Avernus"* in North Kensington, by
asking what is to be done with the occupants of this notorious district, which, he
suggests, must be cleared if the great scheme
of housing reform now engaging the attention of the authorities is to be carried out.

"They cannot be disposed of in a human refuse destroyer. If they are driven from one area they must find another, and wherever they go they will carry their evil influence with them. That is one of the great problems of social reconstruction. There is an idle, shiftless, criminal, and vicious population to be provided for which, if re-housed in Park-lane, would speedily make a slum of it."

This goes to the root of the matter. Dilapidated houses are too often the index of dilapidated lives, hence the reiteration in these pages of the truth that the regeneration of individual souls by the Divine Spirit is the basal fact in reconstruction, and the only sure way to social reform. The Society, by the way, has three agents working in the above-mentioned area, and it is safe to say that in no quarter of the Metropolis has the glorious Gospel been crowned with more signal and abiding results.

^{*} See "In the Potter's Field," a thrilling story of City Mission effort in this benighted area. Post free on receipt of two penny stamps.

The following results of a THE ALLY Special Mission conducted some CHURCHES, months ago at Fulham, indicate the line along which the churches benefit by the inter-denominational character of our work. Similar efforts are made in most of the halls (about 150 in number) owned or worked by the Mission. The missionary writes: "We endeavoured last Spring, by a special mission, to arouse increased interest among the people in spiritual things. Despite the unfavourable weather, the meetings were well attended, while many decided for Christ, of whom some are now helping in the work, others having become members of neighbouring churches. A few cases may be noted.

A. is a young gas-worker. He was a Sunday school scholar and is now a teacher and assistant secretary to our Lads' Club. He attends the Parish Church. B., a City clerk, was also formerly a scholar, and is now a teacher with us. C. is a young fellow full of promise. Once attached to our school, he accepted the Saviour and has since joined the local Baptist Church. D., another convert, a most devoted young woman, has joined the Weslevan Church at Walham Green, and become a teacher in their School. E., a munition worker, has followed up her decision by commencing work for the Lord and associating with His people. At our last annual meeting the vicar of St. James's, just home from the Front, delivered a helpful address, rejoicing in our success, and bidding us Godspeed in our endeavours. This illustrates the character and influence of the work under our care."

We are happy to announce that by kind permission of the Rt. Hon. the Lord Mayor (Sir Horace Brooks Marshall), a conversazione on behalf of the Society will be held (D.V.) at the Mansion House, on Thursday, March 27th, at 4 p.m. The speakers will include two well-known Christian leaders, Rev. J. Stuart Holden, M.A., D.D., Vicar of St. Paul's, Portman Square, W., and the Rev. A. C. Dixon, D.D., Minister of the Metropolitan Tabernacle, Newington Butts, S.E. Tickets of admission will be forwarded on application to the secretaries.

MATTERS OF INTEREST.

On relinquishing the command of the London Fire Brigade, Lieutenant-Commander Sladen called upon Mr. F. A. Bevan, and expressed his indebtedness to the Mission for the services of Mr. Philip Belsham, missionary to Firemen, and generously acknowledged "the very great assistance" rendered to him personally during the ten years of his command. "The missionary," he added, "is highly regarded throughout the Brigade, and is exactly the right man for the work which is admirably performed."

Mr. Graham Spicer, a member of the Committee, whose death was announced recently, bequeathed the sum of £500 for the general purposes of the Mission.

Women police are now working in seven London boroughs and districts.

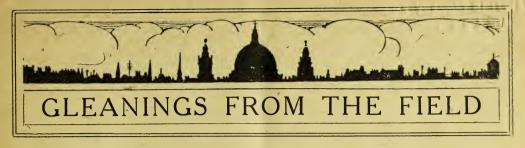
A few friends have kindly presented each of the missionaries with a copy of the Rev. H. C. Tiark's new book, "The King's Call, or Advent Voices Heralding the Day of God."

Released from War Service, three of the Society's missionaries have resumed their work in London during the past month.

The circumstances associated with gifts sent to our Treasury are often full of interest. Recent contributions include, "a thankoffering for Victory, £25." A coal-porter's daughter handed in 138 threepenny pieces for the Coalies' Branch, having saved these small coins especially for the Lord's work. A money order for 13s. represented all that could be raised on "a poor yield of apples for a noble cause."

During the past month two missionaries—William Legg and Joseph Saunders—both on the Active List, have been called to their eternal reward. We hope to give some particulars of their service in our next issue.

Mr. W., R. Heald, J.P., of Southport, whose death at the advanced age of eighty-nine is announced, was a valued friend and a liberal supporter of our cause. A guarantor for two districts, he also assisted the various funds of the Mission, and for many years acted as treasurer of the Southport Association, while he provided, at regular intervals, some thirty of the missionaries with special literature, in the distribution of which he had unlimited faith. His removal leaves a distinct gap in the ranks of the Society's supporters and friends.



A CANADIAN'S GRATITUDE.

A wounded Canadian lay asleep in his cot, so a lavender bag with a text—"I will uphold Thee"—was placed on his pillow. Presently he awoke and read the words which, under God, proved a supreme blessing to his soul. Out of gratitude to the missionary who communicated and explained the Divine promise, the soldier offered, if he would return with him to Canada, to give him one of five ranches he owned, and, better still, to build him a Church!

SAVED AT SEVENTY.

A railwayman told how his aunt in days gone by had meetings in her house for the benefit of the L.C.M. Always sympathetic towards religion, he never really decided for Christ until, in his seventy-eighth year, he heard the Truth at one of our suburban missions. Last May, a few days before he died, he made a liberal offering to the Society out of a legacy bequeathed to him by a wealthy brother.

MAN'S CHIEF END.

The missionary to East End lodging-houses is ably assisted by a band of helpers connected with West-End emporiums, and drawn from all evangelical communions. Sometimes this is distinctly advantageous, as the following incident will show.

"What is God?" queried a middle-aged man with a strong Scottish accent, addressing a Plymouth Brother at the close of a kitchen meeting

"God is a Spirit: and they that worship Him must worship Him in spirit and in truth," came the reply.

"Aye, but that's not all; God is a spirit infinite, eternal and unchangeable in His being, wisdom, power, holiness, justice, goodness and truth," said the questioner.

The Shorter Catechism was lost on the Plymouth Brother, but a Presbyterian present queried: "What about the answer to the first question?"

"Put it to me an' I'll answer ye," came the reply.

"What is the chief end of man?"

"Man's chief end is to glorify God and to

enjoy Him for ever," was the answer correctly given.

" Are ye doing it " queried the Presbyterian.

"Oh! there's sae many ways o' doin' that!"
"Never mind the many ways; let's have one."
Alas! the one was not forthcoming,

THE BOOK OF "REVOLUTIONS."

One Sunday afternoon a missionary encountered two men of Whitechapel, one of whom had been previously offered a half-crown if he could repeat ten verses of Scripture correctly. To the latter he said, "Are you going to earn that half-crown?"

"I know my Bible better than you."

"In that case you can easily earn the money."
"This war is predicted in the Bible," said

the man, still pretending to know.

"What does it say about it?" chimed in the second man who had a Bible in his pocket.

"It says the Kaiser shall rise up," was the rather bland reply.

"Where does it say that?" pressed number two.
"In the Book of *Revolutions!*" at which the make-believe, on being handed a Bible for reference, retired, muttering that "he did not work on Sundays."

TWO FAITHS.

"A lad of the Connaught Rangers dropped into our hall the other evening in quest of spiritual light," writes a South London worker. "He was perplexed, he said, as to which of 'the two faiths' was right—Protestantism or Romanism. I expounded for his benefit the faith of St. Paul as stated in Romans viii. 32-39, by which he was not only satisfied but wondrously helped. A wounded hero, he had undergone a serious operation and was soon to face a second ordeal, but the result of our conversation filled him with hope in Christ as Saviour and Physician, and left him confident that he would come safely through his trial."

"GONE TO HEAVEN."

Visiting in a low street, a missionary found a man, a coster, lying in a back room, suffering greatly. He treated him kindly, communicated the good news, and commended him to God in

Gleanings from the Field.

prayer. Several visits followed during which, under God, a printed sermon by C. H. Spurgeon, which the coster had read again and again, worked wonders. He then professed faith in Christ Jesus, and manifested an inward change. Passing the house one day, the shutters of which were closed, the missionary entered and enquired after the man's welfare. "He's right enough now, sir," was the information given by his wife, "he's gone to heaven."

CRIPPLED YET HAPPY.

"Lottie" is a wee cripple, quite helpless, who lives in the slums of Bethnal Green. Although she has to sit or lie all day where her mother puts her, she is one of the sunniest creatures known to the missionary, whom she has learned to love. Lottie's house almost joins a City mission hall, and for years past, during the Sunday meetings, she has been placed in the back garden to hear the singing from which she has derived much good. On the first Sunday in the year. Lottie was brought into the hall by her mother who had hersely received blessing through the preached Word. The girl's face beamed with delight: it was one of her happiest days. And imagine the joy of ministering to "one of these little ones," so dear to the heart of Jesus!

"A NEW MAN N CHRIST."

An East London worker writes: "Five years ago, a man came to me saying he was discharged from his ship, and had lost all his money, and could not get home. Satisfied that he was genuine I did more than he asked, and after reading and praying with him, I gave him a marked Testament, and paid his rail I saw no more of him until a few months ago, when he called at the hall. Entering my room, he said, 'It was here God saved me, and made a new man of me in Christ.' His wife, he said, had also become one of God's children. He had been three They were very happy. years at the front, and was returning again. We spent a joyous hour, and parted after prayer and thanksgiving. I gave him a Testament, the other being worn out. Praise God for these two souls!"

AN EFFECTIVE RETORT.

"Religious folk are a queer sort," declared a salesman, "No beer, no 'pictures,' not even a pantomime. Life without a laugh isn't worth living." The missionary endorsed the last sentiment, adding, "Religion is more than happiness, it is real joy; not a bright flash now and again, but a workaday experience. It may not be boisterous, but it is pure. Believe me," he concluded, "they are not always happiest who giggle most."

NEWS FROM THE FRONT.

Communicated by City Missionaries serving with the Forces of the Crown.

From Private W. C. ELGAR,

Medical Embarkation Staff, Alexandria. Egypt.

HANKS for your letter, with its in-

formation concerning the work and welfare of the Mission, and the welcome reminder of our Lord's promised return. It inflames one's desire to bring men to Him as their Saviour, Who otherwise will come as their Judge. Since leaving the work of the 17th General Hospital, I had to reluctantly give up a regular engagement to conduct a meeting each week in the Soldiers' Home hard by the Hospital. However, I have had some heart to heart talks with members of the Medical Embarkation Staff, two of whom have notified their acceptance of the Truth, which I presented while seated at night on the harbour wall.

I find it an enjoyable diversion after duty hours, to exercise myself with the Spirit's Mighty Sword, looking forward to my return to the million-peopled city, where, please God, I hope to spend the remainder of my years in the war against sin and unrighteousness, consistent with the Master's command. Doubtless the New Year's rally will be an occasion for abounding praise to God Who has dealt so wondrously with and through our Society during the past twelve months. The absent ones will join in the chorus, having realised that He is with us whither-

soever we go.

In the demobilisation scheme, it seems that our group numbers place the Christian workers a long way back, so that I find myself two groups behind the publicans! Such a fact would amuse me, were it not a revelation of the estimate placed upon the relative worth of men's labours.

At present we are disembarking shiploads of sick troops and refugees from Syria, and sending them to hospitals in town, and are embarking numbers of blinded, crippled, and mentally deficient men to England. The almost indescribable condition of Turkish prisoners being sent back to their own land, gives us some idea of the crushing defeat that has been inflicted upon the Mohammedan Empire. Alas! we are daily reminded of the terrible price that has been paid in our own manhood. Truly everywhere redemption is by blood, supremely so in the Person of our soul's Redeemer.

I am happy to report that my health is good, my faith is strong, my hope is bright, and the companionship of Christ gladdens all my way.

Praying for a fresh Anointing of the Hely Spirit for greater victories in the field during the New Year. With love to the brethren. . . ."

THE spirit of unrest and dissatisfaction with labour conditions have produced a problem in the railway world which is causing the

The proposed nationalisation of Railways, and the marked unrest amongst the workers of all grades, have directed general attention to this vast body of public servants, 50,000 of whom are reached by the London City Mission.

authorities no little concern. Though wages have advanced beyond the dreams of prewar days, and the weekly hours of labour considerably reduced, the new conditions of life, and abnormal cost of living, have led to strikes and dislocations of traffic that in certain directions have had serious results. With these matters, as such, it is not our province to deal, seeing the Society's efforts lie along the moral and spiritual plane. Leaving to others the adjustment of economic differences, the agents of the Mission realise in these disturbed conditions a call to seek, with new ardour and increased faith, the highest welfare of the fifty thousand or more railway servants who come under their visitation. It is felt, moreover, that every step taken in the direction of sobriety and righteousness of life, on the part of thoseespecially engine-drivers and signalmento whom is committed so weighty a trust of life and property, will earn the appreciation and gratitude of all. The Gospel message is ever one of goodwill. Its implications include reformation of character and conduct; fair dealing and amicable relations between man and man; respect for properly constituted authority, and that large-hearted charity which "worketh by love." Before giving details of the work among railwaymen, we would again express to the several Boards and officials the Society's indebtedness for the facilities granted to its agents; and we trust that, with our readers in general, the directors will feel the record of help and blessing which the missionaries disclose, to be not only their best repayment, but worthy of further interest and support.

GREAT CENTRAL RAILWAY.

"I count it no small privilege to share the work amongst railwaymen, to one of whom I owe my conversion to God," writes the missionary to the Great Central Railway. "The men as a body are very accessible, and as grateful for services rendered on their behalf as they are intolerant of anything coldly professional or unreal. Now and again a newcomer may indulge

in a grunt, or a gruff old sinner may dislike our denunciation of evils to which he may have succumbed. On the whole the men are not only glad to see us, but even look forward to our visits. There are a few sceptics who freely express their objections, and others who have honest difficulties, but they are willing to listen to relevant and common sense replies. 'Sound speech that cannot be condemned' does more than overbearing arguments or wrangling about words, which often hinder rather than help the Gospel message. About 4,000 men and women come more or less under our influence. The presence of the latter has had a restraining and moralising effect upon the men, and, so far, no friction whatever has resulted from this dilution of labour."

Many incidents are furnished by this missionary, illustrating the force of his witness, the wisdom of his methods, and the reward that often crowns persistent effort to bring this or that one to Christ. One incident may be given.

"A young fellow alighted from his cycle and greeted me by name. A visit paid by me a year ago to a navvies' mess-room was mentioned, where 300 men were gambling, swearing and otherwise carrying on. said, 'I was struck that day with your bold stand for God and the right. I was gambling myself at the time, but the sight of one man preaching the Truth, and not afraid to condemn the wrong, caused me to stop and think. Turning to my mate with whom I was gambling I said, 'I've done with this thing from now, what about you?' 'So have I,' he replied, and the vow, thank God, has been kept. Later my godly father came to mind, and his beautiful resignation to God's Will, despite great pain and affliction, and how he begged me to trust in the Saviour, which I am now doing. Yesterday,' he continued, 'I saw four men gambling, and remembering how you tackled

three hundred, I thought I could do something with four, so I pleaded with them to stop the game and give themselves to the Lord. I shall never forget your visit to the navvies' hut,' he said gratefully, 'and the splendid stand you made for Christ. It

pulled me up, convicted me of sin, and brought the answer to my father's prayer.'"

MIDLAND RAILWAY.

"On becoming acquainted with the work among Midland Railway employees, I was amazed at the hugeness of the task I had undertaken," confesses the missionary who was transferred to this sphere some eighteen months ago. "At every point, men,

women, and boys seemed to swarm like bees. A great opportunity for Christian effort is presented by these nearly 4,000 persons, whose various duties, were they all set down, would fill a quarto page. My first impressions of railwaymen are decidedly favourable. They are respectful, intelligent, and by no means averse to religion. On the contrary, many complain of the few opportunities they have of attending public worship. I soon discovered that the railway was not staffed with saints; yet there are some very choice spirits whose fellowship is a real joy, and whom it is a privilege to help in the Gospel way. But I regret to note the prevalence of extreme socialism, and the number of men whose revolutionary ideas are vented on every possible occasion. These last-named express hatred toward all 'systems, parsons, and church organisations,' which, they say, are intended to 'chloroform' the working classes and prevent them rising in the social scale. answer to all this, of course, is the glorious Gospel of Christ, with its moral and spiritual dynamic that makes for the renewal and uplifting of the whole man. Our methods are simple. Personal dealing, visitation of the sick, mess-room meetings, improvised services in lobbies and sheds, or wherever men gather in companies, and the hour is opportune for Christian endeavour. I sing solos, read and ex-

solos, read and expound the Holy Scriptures, urge repentance toward God, and faith in our Lord Jesus Christ, and seek every time to get a verdict for Him. I have received the greatest kindness from high officials, who have either introduced me to those under them, or deputed someone 'toshow me round and introduce me to the staff. Going my daily rounds I have

had many combats with unbelievers, and such as have no regard for God or His Word, but no lack of courtesy or unkindness has been experienced, but rather the reverse. The essential things are tact, the observing eye, the brotherly hand-grip, the heart of love. 'You are welcome here, but you mustn't talk religion. That's not in our line.' Thus a porter speaking for a group assembled in a small room. I assured them I represented a Person whose friendship I had enjoyed for thirty-six years—Jesus, the sinner's friend."

The missionary furnishes a number of encouraging incidents, including the following:—

"'Strange you should call to-day,' said a toiler on seeing him for the first time. Asked why, he continued, 'First, no missionary has ever called before; second, I've just been reading a chapter of the Bible which, for the life of me, I can't understand.' We discussed the chapter, and soon found ourselves exchanging views on man's need of a new creation in Christ. Two months after, paying my second visit, I



THE MISSIONARY TO THE G.C. RAILWAY SPEAKING A WORD IN SEASON TO MEN ON THE PERMANENT WAY,

found him a decided Christian, and learned that he had already publicly confessed his 'new creation' by being baptized."

GREAT WESTERN RAILWAY.

Space considerations prevent any lengthy notice of our work, carried on successfully for so many years, among the workers on the G.W.R. The missionary has been signally used in soul-winning, and scarcely any record of his movements reaches the Mission House without giving definite particulars of lives and homes changed and made happy through the ministration of the Word of God. We append one such seal recently given to his ministry:—

"A. is a young fireman who has stepped over the line after much hesitation and a long and hard struggle with 'the old man.' It was one Sunday morning, at the close of an after-breakfast address, that he sought me out after most of his mates had left the building. 'I want to get right,' he said seriously, 'but I doubt whether any power could enable me to live a Christian life on the footplate.' I named many converted drivers and firemen, to whose consistency he readily agreed. 'You must surrender fully to Christ and trust Him to keep you a day at a time,' I urged. After a searching talk on Eph. i. 7, and John i. 12, the light dawned, and strength seemed to flow into him as he saw himself included in the 'whosoever' of John iii., 16. Gripped by the Spirit, he prayed aloud and was manifestly in the throes of the new birth. The turning point in his life had come. Henceforth he witnessed among his comrades, and verified by a new experience the inward working of the Holy Spirit. is all right,' remarked a chum of his, 'he'll be a sticker and do good work for the Master.' He soon became a 'Bible man,' and it has been a deep joy to watch his progress in grace. He bids fair to be a most useful disciple."

S.E. & CHATHAM RAILWAY.

The work on this system has been suspended since the death of the missionary eighteen months ago, and the insertion of the foregoing details of work on other companies' lines will it is hoped dispose some kind friends to assist in its recommence-

ment at an early date. Before stating exactly what is required to bring this about. we venture to quote from a report sent in shortly before the veteran worker passed to his rest. "At my advanced age," he wrote, "one feels that the time for relinquishing the work cannot be far distant. I have had a long and fruitful ministry, and here record my thanks to God for His undeserved favour vouchsafed in such goodly measure all my days. My mission to railwaymen and associated workers has not been in vain. Quite recently, owing to the recall of many old men to the service, it has been my joy to meet many who came to know the Lord through my efforts, and it is gratifying to know that not themselves only, but in many instances their wives and families, are travelling in the upward way. The work of carrying the Gospel of Christ along the line (I go as far as Gillingham and Faversham), in stations and yards, in depots. and offices, is needed as much as ever. But for our movements among them, a large percentage would never hear the Word of God, or be personally counselled to mould their lives by its precepts. I can honestly say that all my efforts, whether in meetings. or in our conversations, have been directed to the glory of Christ and the salvation of souls. I have never concealed the object of my visitation. First things have been given first place, and on looking back I can recall very many lives whom God by His Spirit has quickened and enriched as a result of my humble ministrations."

We regret to state that the excellent work carried on amongst the men and women of the S.E. and Chatham Railway is in danger of being permanently discontinued for want of adequate support. Although the guarantee is £100 per annum, not more than £20 has been subscribed during recent years. Failing a promise of £80 per annum for which the Committee earnestly appeal, are there not eight of our readers who will kindly promise an annual sum of £10, at least for a few years, towards so worthy an object? Please communicate with the secretaries who will gladly furnish additional particulars, if desired.

***We hope to publish next month a further article on the work among Railwaymen.

The Vision Glorious.

EAR Brethrenand fellow workers: I regard it a very real privilege to be with you on this occasion. Although I The Substance of an Address delivered at the Missionaries' New Year's Gathering by the RT. REV. BISHOP J. H. STILEMAN (Secretary of the Church Pastoral Aid Society).

of organised Christianity, though they were not hostile to His name. The fact is, of course, they have never seen Him. If

have not had the pleasure up to now of meeting you as a brotherhood face to face, I have for many years been a fellowhelper with you in prayer. In distant Persia, where I have spent some part of my life, whenever Tuesday came round I always remembered the work and workers of London City Mission.

see Him in us, that is the tragedy.

only they could see Him they would be

willing to yield to Him and consecrate their lives to His service. They do not

And not only life but liberty! There is no power on earth that can break the chains of sin, save the power of the living Christ. The sword of Emanuel is alone able to snap our fetters and set us free. The vision means not only life and liberty, but also pardon and peace. There can be no real service until first there comes the cleansing in the precious blood of Christ. "Unto Him Who loved us and loosed us from our sins in His own blood." Pardon and peace -and also power. There is little use our going forth as witnesses unless the power of the Holy Spirit is in our lives: but he who has the vision of which we speak has that life and liberty, pardon and peace and power, which make for real usefulness in the Master's service.

If you and I are to have a truly happy year, it will be in proportion as we have a daily vision of Him Who is Lord of all. In Phil. i. 20, when St. Paul speaks of "my earnest expectation and my hope "-he adds that in nothing will he be ashamed, but that with all boldness, as always but so now also, Christ shall be magnified in his body, whether it be by life or by death. If Christ is to be magnified in us, if He is to loom large in our lives, we must have a fresh vision of Him day by day. I want, therefore, to speak very simply about that vision of our Lord Jesus Christ.

For many years I had the privilege of being a missionary in a foreign land, and there are some who imagine that I have "climbed down" in becoming a homeworker. But I believe in the policy of the single front, and we have a single Commander. The evangelisation of the world includes the evangelisation of England, and there are millions in this London of ours who need the Gospel of Christ as much as in any foreign land. The need is appalling, but never was there such an opportunity for reaching the men and women of our land with the Gospel message. Many of the men have been up against eternal realities these last four years. The nation's manhood has been reached as in generation in our history with the written Word. Away in the trenches, in dug-outs, in hospitals, on battleships and cruisers, submarines and destroyers, men have been reading the Divine Word, so that, speaking reverently, there is something for the Spirit

We hear much in these days about the "Life and Liberty Movement." The greatest movement for life and liberty is the movement towards Christ Himself. It is as we get a vision of Him that we have life, yea, life more abundantly. It is as we are, one with Him that we become living souls. We have seen many strange contrasts these four sad years, and none more poignant than the contrast between the wasted figure in a hospital ward, only just alive, and one of our splendid men in khaki or navy blue in the street, the embodiment of strength and vigour. Both have life, but one has it more abundantly. And we of all men need that rich and overflowing life that we may be channels of living water, not living for ourselves, but unto Him Who died for our sins and rose again.

One of the most terrible things to discover, wrote a chaplain at the front, was that multitudes of our fighting men were not in touch with Christ or with any form

The Vision Glorious.

of God to work upon. And think of the homes of sorrow and sadness. Within them are hearts that yearn for comfort and peace in a greater degree than they have ever known. I believe the Master has this year given us an unparalleled opportunity for bringing home the message of Christ to this great city.

The vision of the Lord is a transforming vision. It is as we behold—"reflect," in

the Revised Version -the image of the Lord that men are able to take knowledge of us that we have been with Him, and are transformed by His Spirit. How we need to be transformed! We rejoice in the thought that changes not. The next thing is to rejoice that we do change. The vision of the Lord is a transforming vision, and the more we see of Him the more we shall be changed into the same image from glory to glory.

Many have found the vision of the Lord to be a blinding

When St. Paul was on that Damascus road which so many of our boys have trodden recently, and the vision came to him, he asked two questions, "Who art Thou, Lord?" and, "What shall I do?" Those two things always come to those who have the vision. Blinded by the vision, Saul of Tarsus could see nothing. He saw no man. They led him by the hand and brought him into Damascus. Even so, one who has the vision of Christ is blinded to the vision of the world which counted for so much before. The things which had bulked large in his mind's eve are now very small. He counts all things but dung that he may win Christ. The world is stretching out its tentacles and seeking to draw us into its net. What we

want is such a vision that we may not see too much of the things of the world, but may see more and more of Christ. Those Greeks were wise men; when they came to Philip—the one of the apostles who had a purely Greek name, and with whom they had some affinity—they said, "Sir, we would see Jesus," and Professor Godet says it may be translated, "Sir, we have decided to see Jesus." Looking back fifty years, I never met

years, I never met anyone yet who had decided to see Christ and was sorry afterwards for that decision, nor have I met anyone who has known of such a case. But I have met many who decided not to follow Him and have gone away sorrowful. Never has man, woman, or child who decided to see Jesus, ever regretted it.

Let us enquire of those who saw Jesus what it meant to them. The shepherds saw the Saviour Who is Christ the Lord. That is the first vision we need as sinful men — the vision of the Saviour. We have

sinned often enough since we became Christians and we need cleansing day by day. We have been bathed once for all, but the dust of this world clings to our feet as we tread the daily path, and we want them washed. When Zacchæus sought to see Jesus he took some trouble about it, climbing up into a tree. Do we earnestly desire a fresh vision of the Lord? If so, it is a comforting thought that He sees into the depths of the heart. " And Jesus looked up and saw him," and called him into fellowship. Zacchæus had lived a selfish, petty sort of life, but all that was transformed when he decided to see Jesus. After that he went forth not for what he could get but for what he could give, desiring to be a blessing instead of a scourge. Yes,



THE RT. REV. BISHOP J. H. STILEMAN, D.D.

the power of Christ is sufficient to satisfy and transform our lives. "He is able to save to the uttermost," which means not only to the end of time, but in every particular. That is the difference between the religion of Christ and all other religions in the world. Mohammedans, for example, have said to me, "There is a power in your religion that we have not got in ours." And I have replied that the difference is that we have a living Saviour, whereas they are only trusting in a dead man.

And it is a healing vision. We might ask the multitudes of the lame, the blind, the deaf, the dumb, the man with the withered hand, what they found when they sought Christ, and they would tell us that they found One who was able to heal them. How often we have been deaf to the voice of God, and followed too much the devices and the desires of our own hearts! How often we have been dumb when we might have spoken a word for Him! Too often we have been blind when we ought to have been able to see. I am one of those happy men who rejoice to-day in the fact that my two sons are alive after fighting in the War. But each of those boys has got a withered hand. They had bullets through the right arm, severing the nerves, and I know how helpless one may be with the right hand withered. The Lord says, "Stretch forth thy right hand," and all His biddings are enablings. So on this New Year's day let us get a new vision of the Master's power to deal with our failures as well as with our sins, and go forth strengthened and encouraged.

Then we may have a vision of the Lord Christ as the returning King. As day by day we seek to have Him enthroned in our hearts, we need also to remember that He is coming to be crowned King of all the world. He may come this year, or He may tarry. In any case He has told us plainly what the attitude of His servants is to be. Thus if we are to have a blessed New Year. which is surely God's will and intention for us, we need to have our eyes opened afresh to see all that the Lord Jesus is to us, and is waiting to be to us. Then we shall go forth more joyous, more efficient, and Christ shall be magnified in our lives.

VOICES OF TO-DAY.

"I think one would go crazy nowadays," says President Wilson, "if he did not believe in Divine Providence. The world would be a maze without a clue."

"The Christian is a super-citizen," remarks a contemporary. "He belongs to a higher commonwealth, yet he is ever bound by the prayer, 'Thy Will be done on earth, as it is done in heaven.'"

"As in the first century Paul made use of Greek ships and Roman roads to carry the Gospel from one continent to another, so in the twentieth century the oceans will carry, not only food and raw material to a devastated world, but something quite as essential to its well-being—the same Gospel of Jesus Christ which can make a new world to-day as well as 2,000 years ago."—Clifton D. Gray.

"To look back honestly is to see that God has always been acting for our highest welfare, even though the dispensations have been those of calamity and sorrow."—J. Russell Howden.

"Translations of ancient tablets show that women acted as public officials in Asia Minor 5,000 years ago. Yet we are loudly asserting that at last woman has come to her own!"—American Exchange.

"Sabbath desecration is an evil comparable in extent, and disastrous in its consequences, both religious and social, to any fault in our national life. It is a blow threatened at the very root of national morality."—W. S. Hooton.

"The health and happiness of the next generation of Christain people depend, humanly speaking, upon what we of this generation make of ourselves. Should not this fire us with new purpose to live our lives after the pattern of Christ? This is the law," says Canon Battersby Harford, "of Christian eugenics."

"A regenerated world," says Dr. Griffith Thomas, "cannot be brought about except through a regenerated human nature."

"There is a new consciousness of God," says W. R. Moody, son of the world-famed evangelist. "Agnosticism is no longer a popular creed. Men have witnessed the defeat of an army that claimed to be invincible, and it is seen that the God of righteousness has vindicated His cause."



SIX WAYS

OF ASSISTING THE

L. C. M.

I

By Daily Prayer for God's richest blessing upon the work of the Missionaries.

II.

By emergency Gifts of whatever amount, to meet current expenses. The latter average £1,000 weekly.

III.

By grants of Christian Literature for general use. Booklets and Gospel portions are very acceptable.

IV.

By gifts of Convalescent Home and Surgical Aid Letters; also cast-off clothing (much in request) for the Sick and deserving Poor.

V

By circulating the Society's Periodicals, thus helping to advertise its daily work and ever-recurring needs.

VI.

By purchasing and making a Gift of War Stock, so combining patriotic effort with spiritual service for the good of the capital.

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TOP

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Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

306 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.,") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

No. 984. Vol. LXXXIV. March, 1919.

CURRENT NOTES.

As the Society's financial year ends on March 31st, treasurers and secretaries of Associations are especially requested to make such arrangements as will enable them to transmit their final remittances of subscriptions and collections, together with Lists of Contributors, by the 20th of the present month, if possible, or not later than the 31st, when the books definitely close.

We announced last month RAILWAY that the work carried on for so many years amongst the UNREST. employees of the South Eastern Railway was in danger of being permanently discontinued for want of adequate funds. Following our special appeal we have now to acknowledge, with much gratitude, seven promises of f10 per annum towards this object, leaving £30 to complete the guarantee. Confident that the present unrest in the railway world and the louder call for spiritual enterprise will induce other kind friends to contribute the balance, the Committee have decided to appoint a suitable missionary to this sthere of service without delay. Intending donors should communicate with the Secretaries, who will gladly forward additional particulars, if desired. A further article dealing with our Missions to Railwaymen appears on a later page.

MEN
OF THE
PEOPLE.

It is generally recognised that the type of missionary employed and trained by our Society is in some respects unique. "The Man with the Book" is a man of the people, speaking their language, familiar with their habits, and seeing things from their point of view. Because of this,

applications often reach the secretaries asking for the loan of a missionary to visit either a small town or group of villages on City Mission lines. When this can be arranged, which is not often, the results are invariably encouraging, alike to the missionary and those to whom his services are temporarily transferred. In this connection, the subjoined letter from N. Devon speaks for itself: "As members of the Committee of the Huntsham Mission, we wish to express our great gratitude for having spared Mr. R--- to work among us for a season. From the first he settled into the work, and by sympathy and understanding soon won his way into all our hearts. We thankfully record that he never failed to preach the Gospel, clearly and earnestly, while his constant visitation among the people was a source of much help and blessing. We know of many who have received definite good through the missionary's life and teaching."

By general consent, the week

WEEK OF of Prayer (January 20th to

PRAYER. 24th) was a season rich in

blessing and spiritual renewal.

On five successive evenings, the Society's officers and missionaries assembled at the Mission House in full force to plead on their own behalf for a fresh enduement of the Holy Spirit, as well as for a spiritual awakening among the millions of our Empire City. Inspiring addresses were delivered—on the first evening by the Rev. J. T. Manley, M.A. (C.M.S.) on the need of boldness in personal work; on the second evening by the Rev. James Case, M.A. (Vicar of St Mary, Plaistow) on the privilege and responsibility of the Lord's Witnesses; and

by the Rev. W. Y. Fullerton (B.M.S.) who on three evenings dealt with the various aspects of Prayer in St. John's Gospel (xv.-xvii) in relation (1) to Christian character and service; (2) to the Holy Spirit and His Ministry; and (3) to the Lord Himself, His Person, His glory, and His work. Space considerations prevent our giving the barest outline of these expositions; suffice it to say they were followed with profound interest and profit by the missionaries who, with the Committee, are extremely indebted to the speakers for their sound and seasonable words.

Reconstruction, of which so BASIS OF much is heard nowadays, im-RECON-STRUCTION plies a happier age, and a happier people—results which can only be brought about by some internal change which revolutionises the life and keys it to new and lofty aims and desires. For the individual, the only satisfactory basis of reconstruction is a new birth from heaven. No reconstruction that relates only to material things is worth considering, for it is only as the heart is brought into harmony with God that all life begins to move in obedience to perfect law and love. This being the aim of the London City Mission, it is obvious that its policy is one of regeneration and reconstruction. It begins with the first, and moves on in natural order to the second. Its appeal is to the source and centre of the being. When that is changed, the whole current of life changes with it; every thought and activity radiating from the heart, and colouring everything with which they come into contact with their own Divine glow.

By kind permission of the MANSION Rt. Hon. the Lord Mayor (Sir HOUSE Horace Brooks Marshall), a MEETING. conversazione on behalf of the Society will be held (D.V.) at the Mansion House, on Thursday, the 27th instant, at 4.0 p.m. The speakers include two Christian leaders, the Rev. J. Stuart Holden, M.A., D.D., Vicar of St. Paul's, Portman Square, W., and the Rev. A. C. Dixon, B.A., D.D., Minister of the Metropolitan Tabernacle, Newington Butts, S.E. Tickets of admission will be forwarded on application to the secretaries.

PERSONAL PARAGRAPHS.

We rejoice to note a decided improvement in the condition of Mr. F. A. Bevan, the Society's Chairman and Treasurer, who has been lying ill at his residence, off Park Lane.

Having completed a full year in the General Secretariat of the Mission, the Rev. W. P. Cartwright, M.A., has been interviewed respecting the outlook of the Society, and the adjustment of its machinery to the new time. We hope to return to the subject in our next issue.

We have pleasure in announcing that Sir R. Murray Hyslop, J.P., Treasurer of the Congregational Union, will preside (D.V.) at the Society's Annual Meeting in Queen's Hall, now definitely fixed for Friday, May oth, at 11.0 a.m. Will friends please book the date?

After a period of happy service extending over thirty-two years, the Rev. John Arnold is retiring from the Secretaryship of the Scottish Auxiliaries at the end of the present month, owing to ill health. Previous to going north, Mr. Arnold was in charge of an aggressive Mission work in Bloomsbury (Orde Hall Street), the fruit of which in measure remains to this day.

Mrs. Hughes-Gibb, of Blandford, has written an excellent "Letter to a Demobilised Schlier," which, at her expense, is being circulated by the missionaries in booklet form (16 pages), at dispersing centres in and around the capital. Copies will be forwarded to interested friends on receipt of two penny stamps.

Dr. A. C. Dixon, who is to advocate our cause at the Mansion House on the 27th instant, is leaving Spurgeon's Tabernacle shortly, and returning to America. Possessing rare qualities of mind and heart, he is one of the few outstanding ministers who combine the pastoral and evangelistic gifts, the result being that he seldom preaches without visible results. During the War he was ably assisted in his evangelistic campaign by, two of the Society's missionaries, to whose witness-bearing from house to house and in the open he bears unstinted praise.

Arthur Voelcker, Esq., M.D., M.R.C.P., etc., has accepted the post of Hon. Consulting Physician to the Society, in succession to Dr. Stansfeld, deceased.

Slumdom over the Border

UNDER the shadow of the old Parish Church, with the adjacent Archiepiscopal Palace, redolent with memories of Wycliffe, An encouraging record of missionary service carried on among the poor of Central Croydon, parts of which reflect some of the worst features of London life. :: By F. W. C.

premises in the borough which have been repaired and decorated are the public-houses. In some cases the shortened hours have

Whitgift and Cranmer, the London City Mission during sixty-eight years has evangelised the people living in the Central Croydon District. For half that period the mission hall, a busy hive of Christian and social activity, has stood as a light in a dark place, and a haven for storm-tossed souls. The present writer for eighteen years has laboured here in word and doctrine, with many seals granted to a varied and strenuous ministry.

enabled publicans to enter munition factories, earn big money, and boast that they have "done their bit."

PERILS OF PROSPERITY

Sabbath desecration is rife and sorrowful to behold. The streets at night are full of soldiers and girls aimlessly parading in noisy glee. Men are busy on allotments and gardens, making these often a morning rendezvous until the opening of the publichouses, when goods are bartered and sold. Sunday services have been held on allotment grounds, but personally I doubt the wisdom of such meetings. The addresses as reported certainly include thanksgiving to God for His Providence, but nothing apparently was heard respecting the violation of the Sabbath. It savours greatly of Cain.

The district, a congested one, has suffered heavily through the war. The opportunities afforded for Gospel ministry were greatly increased, and much blessing vouch-safed as, by God's blessing, we poured into bruised and wounded hearts the oil and wine of the Divine Word.

AN UGLY SITUATION

It is saddening to think that the horrors and distress of the unparalleled years of war have not caused the people to heed God's warning voice, as He has spoken in judgment to the nations of the earth. They seem somehow enveloped in a cloud of apathy and insensibility to the concerns of the soul. This is accounted for mainly by the prosperity of the workers, who have earned high wages, and in many cases had substantial Army allowances, which have kept them comfortably supplied despite the high cost of living. The munitioners have had relatively large incomes, the major part of which has been lavishly expended on clothing, jewellery, pleasure, etc. Family losses have often been quickly and indecently forgotten: indeed, the morals of the people generally are at a low ebb, especially in areas where soldiers have been billeted. Drinking habits too are excessive, notwithstanding decreased facilities and high prices. That "the Trade" still flourishes upon the miseries of the poor is evidenced by the big dividends paid by brewing and distilling corporations, and by the fact that practically the only

Prior to the signing of the Armistice there were serious portents of internal trouble. Stung by their losses, and the apparent inability to secure a definite military decision, and the threatened mobilisation of the older men, the people were beginning to threaten evil things. Firebrands and revolutionaries were already at work in factories inciting to strikes and violence. Service men home on leave spoke gloomily of the situation abroad, and returned to their units dissatisfied, the complaints of wives and families in respect of rationed foods, and alleged profiteering, adding fuel to the fire.

An ugly situation was rapidly developing, and there was much for the City missionary to do in the way of enlightening the people as to their best interests, counteracting the poison of those who counselled a rising against the Crown, and the forcing of a premature peace. I believe that if all was known, high praise would to-day be accorded the efforts of us missionaries, who in these sad days have moved amongst the people, and by sane counsels and sober speech have succeeded in stamping out the smouldering embers of bitter strife and

Slumdom Over the Border

sedition. Happily God's intervention and the speedy close of the war have caused the unrest and disloyalty to die down, yet much remains to be done during the transition from War to Peace.

TOKENS FOR GOOD

The work at the mission hall has been well maintained despite many difficulties. Kind friends have continued their support, whilst the free-will offerings of the people have been singularly good, and a source of great joy to me, being regarded as the fruit of their love for God. Some of our subscriptions came from converts in the battleline, who amidst the infernal din realised they were debtors, and remembered the needs of the Bethel they loved, and where spiritual blessings had been freely received. The Lord has graciously sustained and blessed many souls who have been enlightened and enriched through the ministered Word. The meetings, too numerous to

[Photo by F. W. C. LIGHT AT EVENTIDE. AN AGED PILGRIM IN THE CROYDON AREA ENJOYING THE EXERCISES OF HIS RELIGION. NOTE L.C.M. COLLECTING BOX TO THE LEFT OF THE LAMP.

mention, have been attended up to the average of other years, but we are praying and longing for a revival amongst those who care not for His claims.

Amongst the many cases of blessing recorded during the past year the following are of interest:—

Two brothers, Cecil and Harold, were the main support of a widowed mother. The elder, who carried on a small barber's business in the front room of their little dwellinghouse, enlisted in the Middlesex Regiment, obtained a commission, and saw much desperate fighting in France. The younger, Harold, was a quiet, thoughtful boy who came to our meetings. I was able to get him a situation in my Local Superintendent's City Office, where he did well and was highly esteemed. He joined up at eighteen; a year later saw him in France serving with the 1st Gordon Highlanders. Before leaving for the front he said, "I want you to speak to me frankly about my soul. I am

uncertain of my position, and wish to be right." I made known the Gospel, answered his straight questions, and urged his acceptance of Christ, whether for life or death. Gripping my hand he exclaimed, "I see things clearly now, and am happy." We knelt in prayer when I commended him to God's grace and keeping. He wrote beautiful letters to his mother and fiancée respecting his newly-found joy. He received the Military Medal on the field for conspicuous gallantry, and fell in battle-shot in the forehead-while facing the foe.

A godly Cornishwoman for many years has welcomed my visits, though her husband, a baker, schooled in pious surroundings, resented all efforts to win him for Christ. His old companions and the near public-house were his sole thought. How his wife prayed and watched for his salvation! I do not remember ever meeting a woman whose head and heart were so stored with the Scriptures, which she quoted to him when opportunity afforded. Taken ill, I called repeatedly to see him, but there seemed

Slumdom Over the Border

to be no spiritual interest or sense of need. Eventually I was enabled to speak those words of saving truth by which he laid hold on eternal life. He received the Truth gladly, saying, "I have known it since my youth, but, alas, I resisted for so long." He is now living "in Christ," filling his wife's heart with joy, and giving glory to God. He is indeed a brand plucked from the burning.

Another case is that of a widow who

was taken suddenly ill after a week-night meeting, and removed to the Infirmary. During a visit she quoted the doctor's words, "If an operation had not been performed immediately you would have died within two days." Asked how in that case she would have stood before God, she replied, "I put those things in order sometime back, after receiving Christ as my Righteousness at the Pitlake Mission."

I referred to my visits to her husband in his tailor's shop, when things with regard to herself were very unpleasant. "Thank God, those days are past; all things have become new," was her happy comment. Her youngest son was in our Band of Hope, and joined H.M. Forces at eighteen. A brave lad, he was killed in the trenches, where, seeing a German bomb drop over amongst himself and seven comrades, he instantly laid on the missile and was blown to pieces, thus giving his life The letters from for others. his officers were high

eulogy of his self-sacrifice and magnificent courage.

Mrs. C—— and her husband, a Coy. Sergt.-Major in 8th Queen's Royal Surrey Regiment, decorated with Military Medal, were both converted during the war, and in my worst slum street. They both lived a remarkable life of testimony. After the husband was killed in action, she removed to Maidstone, where her gracious ministry

was honoured by the conversion of her mother. I received in December last a letter which says, "I am glad to tell you that Percy and Dorothy (her eldest children) have been converted, and we are all three serving the Lord. I do thank God for His wonderful goodness to me and mine. Although my burden has been heavy of late, God has been good, and shown me His way, and I take up my cross daily and follow Him. I often imagine myself in the dear old mission

hall at Pitlake. May God bless the meetings and save those who attend. How I thank Him for the souls I have been privileged to win." The husband, a great trophy of grace, did a wonderful Gospel work amongst the men of his Company in France.

One other incident may be added. Hearing that Mrs. S- was ill I called upon her. I had visited her husband, a police constable, who was won for Christ some five years ago. She had faithfully dealt with him before he died, and came to the hall for a few months after, but drifted back to the public-house and her old ways. "I did not think you would ever notice me again, or forgive my unkindness, but I am thankful to see you," saying which she burst into tears. "I am a wretched backslider," continued, "and have been wandering more than twenty years. Will God take notice of me after all my sin and wickedness?" I quoted His sure words of promise, and

hearing them she cast herself on His mercy, Her prayer moved me to tears. From that day she never looked back. There was no questioning her restoration: a real deep joy filled her soul. She delighted to get her soldier sons into the room and hear an exposition of the Word and have prayer together. At one time both husband and wife were caretakers at Harley College, in the days of Dr. Gratton Guinness, of fragrant memory.



[Photo by F. W. C.
COMP. - SERGT. - MAJOR J.
CROWHURST, KILLED IN
ACTION, WHOSE STORY IS
TOLD ON THIS PAGE.



"THE REASON WHY,"

A worker in a Goods Yard drew from his pocket a copy f "The Reason Why." "I never read a finer thing in my life," he confessed to the missionary who had previously given him the booklet. Pointing to the last page he added, "See! I've signed the decision form, and what's better I've got Jesus and eternal life."

A BUSMAN'S PRETENCE.

"I must have a City Mission Almanac in my home," said a bus conductor. "My old mother is coning to see me, and I don't want her to think I'm not a Christian." "Your sin will find you out sooner or later, even though you deceive your mother," was the missionary's comment.

AN UNKNOWN PERSONAGE.

"Who wrote the Bible?" was intended as a poser for a Hampstead missionary, who replied, "Holy men of God spake, as they were moved by the Holy Spirit." "Wrong," cried the questioner. "Vulgate wrote it on two big tables of stone!" This was news indeed, seeing the Bible comprises sixty-six books that took at least 1,500 years in the making, hence the missionary's incredulity. "The man stuck to his guns," he adds "and not one of the group of listeners had the slightest idea who or what the Vulgate was, until I enlightened them."

THE CHALLENGE.

Recently returned from Germany, where he had suffered terrible hardships as a prisoner of war, "Fred" went to a City Mission Service to say "Thank You" to the Father of Mercies. At the close, the missionary stood at the door shaking hands with the people as they left, when a woman casually remarked on the Election about to take place. "It is more important to choose Christ and serve Him," put in the missionary, "Isn't it, Fred?" The soldier, who was within hands' reach, waiting to say "good-night," nodded assent. "Then why not do it now?" urged the missionary, keen on getting a verdict for his Lord. The challenge was met in a soldierly way. "I will," said

Fred, and stepping back for private intercourse and prayer, he found peace subsequently through the blood of the Cross.

KINDNESS WINS.

A poor woman lay dying. The missionary ministered by the bedside, temporally and spiritually, and as he did so the husband, a rough character, was affected to tears. The end came next day, and again the seasonable word and the warm hand-grip in the hour of grief, turned the bereaved man's thoughts to better things. "The following Sunday evering," says the missionary, "he attended our mission hall with his children, and heard words that ploughed his conscience and drove him to his knees. Visiting him later in his home he enquired further about the Way of Life, and resolved, by God's help, to make a new beginning. He is now quite changed, his home is brighter, and the House of God and its worship is his delight.

A D.S.M. HERO.

"Passing up Lavender Hill, I was overtaken by a discharged soldier with three stripes," writes a Central London worker. "Grasping my hand he manifested great delight at seeing me, adding, 'You may not recognise me' (which was the case), 'but I thank God you ever came my way.' His memory went back two years, when I was on heliday at Worthing. 'You unfolded the Gospel to the boys in hospital blue, and pleaded with them to enthrone Jesus in their lives. I was present more than once, and treasured up your words in my heart. Getting better,' he continued, 'I went to France, had a hell of a time, but managed to win a D.S.M. When I got hit, and had plenty of time to think. your words and earnest pleading prevailed. Thus I surrendered fully to God. Many times I have hoped we might meet, for I wanted you to know what great things He had done for my soul.' He gave me his address, as he expected shortly to resume his pre-war duty on the L. & S.W. Railway. I have seen him many times since and found him happy in the Love of Jesus."

Gleanings from the Field.

AFTER MANY DAYS.

A lad in a Willesden garage informed the local missionary that his father and mother had been recently baptized on profession of their faith in the Lord Jesus Christ. Ascertaining the lad's name, the question was asked whether his father was employed at A——s (a well-known factory) which turned out to be the case. "When visiting this factory years ago, I repeatedly urged this particular man to forsake his evil course and follow the Lord," says the missionary, who rejoiced on hearing that his counsel had not been in vain.

A BELGIAN'S REQUEST.

A Belgian refugee was handed the Gospel according to St. Matthew on landing at Folkestone four years ago. Showing it to our French missionary a short while back, he was asked if the little book had been read. "Oh, many times," was the reply, "and I would give anything for a copy of the Book containing all the words of Jesus." As the Gospel showed signs of usage, the Belgian was given a Bible and exhorted to practice its teaching day by day.

PATHETIC BEYOND WORDS.

During the epidemic, a man employed at the Paddington Dust Wharves sent for the local missionary. He was seriously attacked, and for days his life was in the balance. "On entering his room he asked me plainly what he must do to be saved. I ministered the Word, which he appeared to grasp, and commended him to the Divine mercy. 'I'm going to die,' he said, 'sing "Rock of Ages" before you go." A few seconds later, assisted by his wife and two grown daughters and a soldier son, I sang Toplady's hymn, the old dust-sifter, as best he could, joining in. The following morning he passed hence, I trust to be with the Lord. The occasion was almost too solemn and pathetic for words, as the youngest son, aged eighteen, also a victim of influenza, was lying dead in the adjoining room.

THE SUPREME QUESTION.

"Say frankly, can a man be saved and know ut?" Thus a mechanic, whose conversion had long been a matter of prayer. Portions of the Bible, the alone authority on such questions, were carefully explained, and after two hours' conversation and much prayer, he made the great surrender. "He became a communic nt, joined us in Christian work, and witnessed effectively to the truth of the Gospel. In 1016," concludes the missionary, "he answered duty's call, and later gave his life in the cause of freedom, his last hours attesting his fith and hope in our Lord Jesus Christ."

NEWS FROM THE FRONT.

Communicated by City Missionaries serving with the Forces of the Crown.

From Private E. A. PEACOCK.

Montignies-sur-Roe, Belgium.

"We are now stationed in a village between Valenciennes and Mons. 'We' stands for an officer and myself who are comfortably billeted in a fine mansion, the owner of which, with his wife, have been here all the time (four years) the Germans were in occupation. Extremely nice people, they have suffered much at the hands of the Germans, of whom 300 men and 15 officers were billeted in this house, from which you can gain some idea (f its size. The owner, Monsieur A-, the notary for the district, was fined 4,000 francs and sent to prison for one month because his trees were not trimmed. He and his wife had to live in the cellars, while the Boches occupied the best parts of the the building.

"Towards the end of the War the Germans were evidently in sore straits as regards victuals. The only food available for officers and men was bread and marmalade. They were reduced to such a condition that even the cat and dog belonging to the notary were killed and eaten. New underclothes and outer garments were out of the question. Their clothing was full of holes. as they could not get stuff wherewith to patch with. Our host and hostess showed us an officer's shoulder epaulette, made of paper. After this one can easily understand the collapse of the German Army. The Germans have ruined much of the interior of the house. All brass and copper fittings were removed from doors and fireplaces, and it is strange to see no handles on the ovens, no brass or copper plates on the doors. All wool was removed from the mattresses and sent to Germany. Many of the people, however, managed to get theirs hidden between the walls. I have seen the people digging in the gardens and fields unearthing the valuables they had hidden. Though the things looked a bit spoiled, their state of privation was such that a little ingenuity will restore them. After seeing the destruction and damage done wantonly in these places, we can heartily thank our God and Father it was not our lot to suffer as those people have done. Now the war is over, and demobilisation is in progress, I am naturally wondering when my turn will come. Looking forward to an early release and praying for a new equipment for work among the poor of London,

"Believe me, yours sincerely. . . ."

(Second Article.)

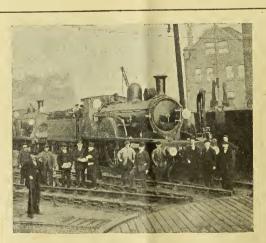
WHEN reviewing
the Society's
work among railway employees last
month, we little thought
that a strike was imminent, the effect of which

The proposed nationalisation of Railways, and the marked unrest amongst the workers of all grades, have directed general attention to this vast body of public servants, 50,000 of whom are treached by the London City Mission.

would seriously dislocate the business of the Community, and discommode at least half a million suburban residents accustomed to travel to and from the City every day. With the cause of the recent dispute we are not here concerned; the moral of a section of the men, however, and their regrettable disregard of public interests and undoubted obligations, stresses the need and value of those principles of honour and mutual confidence which, in season and out of season, are inculcated by the missionaries in their dealings with London's toilers of all grades. Last month's review covered the Society's operations among railwaymen employed on the Great Central, the Midland, the Great Western, and South Eastern lines respectively. We now append brief notices of similar work carried on in other directions, with equally gratifying results.

LONDON & NORTH WESTERN RAILWAY.

The missionary working on the London and North Western system reports most encouragingly on the work under his charge. "Our visits," he says, "have extended from the terminus at Euston to Wembley, and from the City terminus (Broad Street) to Kensington and Kew. The Goods Depots at Aldgate and Poplar, Waggon and Locomotive



ONE OF THE MISSIONARIES HANDING GOSPEL LITERATURE TO A COMPANY OF SOUTH EASTERN TRAINMEN AT THE WEST-END TERMINUS

Works at Willesden, the various yards, sheds and offices have also received attention, together with the cabins and mess-rooms used by shunters and

platelayers within the above area. gether some 4.000 men and lads are met with: also an army of female workers, who, in commendable fashion, have filled the places of men called to the colours. Nor does this exhaust the list, for clerks and inspectors, policemen and train attendants, porters and cleaners, mechanics and labourers, have all at some time or other been urged to face the spiritual facts of life. An interesting feature has been the serving out to sailors and soldiers (numbers of whom are always coming and going) free copies of the 'Marked Testament' and 'Traveller's Guide,' and conversing with them, individually and in groups, in waiting rooms, trains, and elsewhere. These efforts have called forth many expressions of gratitude, sometimes from unlikely quarters.

"Mess-rooms present a golden opportunity for a live Gospel ministry. I work them

system a tically, and the welcome extended by both sexes is all one could desire. My 'baby organ' is a valuable adjunct, most people being partial to songevangelism. Last year I conducted 150 meetings, and by this method alone reached about 3,000 employees, who for the most part have no church or chapel connections. The work is not easy, while it is often most

exacting. Men will ask questions and expect answers which are not always forthcoming! But the influence of such meetings, and the plain enunciation of Christian principles, must be of incalculable value in these times of national and industrial unrest."

The report continues at length, giving instances of blessing, not only amongst rail-waymen, but also their families and friends

GREAT NORTHERN RAILWAY.

"The war clouds have darkened the homes of hundreds of railway servants," says the missionary connected with the Great Northern line. "In many instances they have sought God in their distress, but I fear the majority have become more stoical and indifferent to spiritual affairs. Socially, the position of railwaymen has greatly altered during the War. The higher cost of living has been more than met by bonuses, and with other sources of income they are better off than ever before. The Socialist theory that 'given good wages and decent hours men would become more religious,' has proved false, as indeed we expected it would, for, as the adage runs, 'men may be better off without being better.' The restrictions on the drink traffic, however, have had a beneficial effect, both upon men and women, with the result that drunkenness has been reduced to vanishing point, particularly amongst the rank and file. Revolutionary doctrines are held by a large number of men who are invariably sceptical as regards religion. Some go so far as to refuse Christian literature and scorn reasonable comments intended to bring them to a better mind. A checker, for example, whom I knew intimately, would not hear or read anything religious until one day I commented upon the utter failure of his relatives, and how different things might have been if Christ had ruled their lives. He consented to read a book on Christian evidences, which he returned at length remarking that it was 'very good.' He did not adopt its principles, however, but continued to tread the downward path. But a sequel to this incident cheered me greatly. A carman, seeing the man hand back the book, asked for the loan of it, which was granted. A few weeks later he returned it, neatly covered,

saying what a fine book it was, and how delighted he had been to read it. 'What is more,' he added, 'I believe it, and hope to order my life accordingly.' Subsequent conversations have convinced me that he is now a sincere and devoted Christian.

"An important phase of work has been the visitation of the families of enlisted rail-waymen, and among many letters of thanks is one in which the writer, speaking for himself and others, states that, 'it is easy to fight for our country when we know that our wives and families are being looked after in the way you are doing."

HOW CONVERSION WORKS.

"Shortly before Christmas a labourer. Harry S-, newly converted, went with a Christian friend to pay his club at a neighbouring public - house. 'What has come over you, Harry?' queried an old companion noticing his changed appearance. 'I cannot understand you. Come and have a drink.' 'Certainly,' was the reply, 'provided we have it next door.' The three turned in thither-it was a coffee shop—and there Harry explained the joy he had experienced since he had read the Bible and received through Christ a new and better life, this saying being supported by his friend, who renders valuable service at our (Culross Hall) Mission. Harry's unconverted chum was strangely impressed. What earthly power could effect a change such as his old companion had undergone? 'What's good enough for Harry,' he said on reflection, ' is good enough for me. I'll be a Christian, and not drink another drop as long as I live.' What is worth doing, is worth doing well; hence the three men entered a Church close by, open for private devotion, read the Bible together, and engaged in prayer. In this way Harry's old companion surrendered to Christ, and, after proving his faith by his works, became a communicant at the Church wherein the light first dawned upon his soul. Observe the things that accompany salvation. Harry attended a recent meeting for the opening of a new branch of the Railway Workers' Union, held on licensed premises. He proposed therefore, 'That the meetings of this Union in future be held in the Chapel hall near by

(knowing it to be available), which measure was heartily approved and carried into effect. It remains to add that Harry's wife has joined him in the upward way, the twain bearing frequent and joyful witness at our meetings to the great change wrought in their lives by their faith in the Lord Jesus Christ."

SNAPSHOTS.

We have only space for the following "snapshots" contained in a stirring account sent in by another worker in the traffic world. "This series of occurrences may be often repeated," is his comment.

(I) "Called by letter to see a sick foreman who doesn't want to go under." Your visit,' he said as I rose to leave, has brought sunshine within."

(2) "I ring up someone with reference to a sick man and others in trouble. The company's telephones always at my disposal for this purpose.

(3) "Writing letters to friends of sick and

dying. Many grateful replies.

(4) "During a visit, a grateful widow said her husband spoke of me when dying, and thanked God as he prayed for pardon and peace.

(5) "Aged man in hospital—on the verge. Though doctors were present, they allowed me to minister. The man is conscious, smiles his thanks, and points heavenward.

(6) "Poor sick worker with large family. Sing "When upon life's billows" to the gentleman, is the patient's request to his children. The chorus runs: 'Count your blessings,' etc. So poor, so sick, so thankful!

(7) "Mess-room scene, 'Have a cup of tea, sir?' Hospitality ended, we get to work. Speaking on Psalm xcvi: 2. Good attention; some impressed; many questions at close; altogether a blessed hour.

(8) "On the permanent way. Straight talk with platelayers on the folly of a delayed decision. 'Why will ye die?' is the question urged. The Message gets home.'

The Reader's attention is directed to the Appeal on page 25 for three promises of £10 per annum, to enable the Committee at the earliest moment to re-commence work—suspended during the war—among the employees of the South Eastern Railway. The need is urgent. "Lord, what wilt thou have me to do?"

THE CALL TO PRAYER.

"Men ought always to pray."

"Would'st thou enjoy experience
Of that thy soul believes,
And have from day to day the sense
Of all thy mind receives
From the blest page of Scripture, whence
Come Truths man ne'er conceives?
Pray! Pray!!

"Would'st thou be made like to thy Lord, Nor follow far behind; Like Jesus Christ in deed and word, Courageous, humble, kind; Wielding, as He, the Spirit's sword, Like victories to find?

Pray! Pray!!

"Would'st thou bring God into thy task,
And see His mighty Power
Answering prayers thy Faith shall ask,
Though clouds above thee lower,
That in Love's rays thy soul may bask,
And blessings on thee shower?
Pray! Pray!!

"Would'st thou see souls in numbers come
To Christ once crucified,
No longer now content to roam
From Him Who for them died—
The prodigal at last brought Home—

The sinner justified?

Pray! Pray!!"

Pray! Pray!!

"Tis Prayer shall multiply the Bread
Thou breakest day by day;
Prayer shall empower the Truth when read,
And fire what then shalt say:
Souls with God's Manna shall be fed,
Lost men shall find the way!

WILLIAM OLNEY.

THE VALUE OF REPARTEE.

Sanctified repartee is a gift of God. Balanced with discretion its use often wins interest when other methods, whether of appeal or attack, fail to impress. Here is an effective retort: "I've nothing to thank God for. What I've got has come through hard work in all weathers," said an artisan in self-approbation. "Who gave you existence? Whose sun is it that shines upon you, and whence comes strength for the daily task? Why, man" remarked the missionary, warming to his theme, "the very air you breathe is a Divine gift." "I can't live on air," snapped the thankless one. "You cannot live five minutes without it," was the instant retort. "How true," was the meek conclusion.

In Memoriam.

Mr. J. H. MASTER

THE death, in his eightieth year, of Mr. John Henry Master, which took place on February 1st, at Petersham, deprives our Society of a valued supporter and friend. Trained for the service of the Honourable East India Company, he entered the Madras Civil Service in 1852, and successfully filled important posts in the North-West Provinces, being Collector of the district of Bellary (says The Times) during the troubled period of the Great Famine. He retired in 1879. Mr. Master took a prominent part in religious, philanthropic and public work, and was sincerely attached to the principles of evangelical churchmanship. Though latterly his evesight was impaired he maintained to the end his interest in many good causes, not least the L.C.M., for which he had the highest regard, contributing to its funds, superintending a missionary, and enforcing the claims of the Mission with understanding sympathy both for the workers and the work.

Miss MARY DAWSON

We have lost another honoured friend by the death of Miss Mary Dawson, of Walnut Bank, Lancaster, whose brother, the late Rev. Robert Dawson, was for twenty-five years (1881 to 1906) senior secretary of the London City Mission. A saintly character. her intimate communion with God, especially in prayer, was a perpetual inspiration, so that she was looked upon as an example in holy things. Miss Dawson was the direct means, under God, of her brother Robert's decision to follow Christ, and to devote his life to the ministry of the Word. By her passing, the Mission has lost a generous donor, a valued intercessor, and a precious link with the past.

We have to record further the home call of seven missionaries, four of whom were on the Society's Retired List.

WILLIAM HENRY LEGG

entered the Mission in 1886, and during thirty-two years occupied successively seven districts. He was a steady worker, rich in sympathy, excellent in visitation, deeply taught in the Scriptures, and blessed in no common way in his endeavours to extend the Lord's Kingdom. Many testimonies have been borne to his Christian character, but none more beautiful than that of his sons, who speak of his life at home as embodying all he taught in the district. He was summoned home on December 28th, after a brief illness, aged seventy-two.

JOSEPH SAUNDERS

joined the Society in 1874, and by the Lord's goodness completed forty-four years on the field. During that period he laboured in three areas, chiefly in the neighbourhood of Rochester Row, Westminster, where his ministry in common lodginghouses attracted the attention of many well-known personages, including the late Archdeacon Sinclair, who publicly referred to his "noble service for God and the community." A faithful steward of the Gospel, with a zeal for souls, he loved his lifework, and though for some time he had been in poor health, his spiritual interest in the poor of his district showed no abatement, and he practically died at his post on January 2nd, in his seventy-fifth year.

JOHN FISHER BANKS

was called suddenly to higher service after a quarter of a century of brave endeavour under the banner of the L.C.M. Accepted in 1893, he laboured in Mill Street and Croydon (Middle Row), occupying each district for two-and-half years, and removing in 1899 to Kensington (Edge Street), where he continued his ministry for close on twenty years. A Methodist of the old type, 'lovable in disposition, pleasant in manner, a true servant of God and the people, his memory will be long cherished, most of all by those who came to know the Saviourhood of Christ through his instrumentality. Aged 62, and apparently in good health, he went for a short walk on the evening of February 3rd, but on reaching home fell forward, and on being attended to it was found that his spirit, without pain or warning, had gone to be with the Lord. "Even so. Father. . ."

In Memoriam.

JOHN SPONG,

one of the Society's veterans, who retired in 1905, finished his earthly course on January 11th, in his seventy-fourth year. Appointed in 1876, he was twenty-eight years in active service, during which he "held forth" in four districts with acceptance to the people for whose souls he watched as one that must give account. He had special aptitude for work among men, and not the least of his triumphs followed his valiant testimony, given in public houses and in the open air. His end was peace.

ROBERT YEELES

spent the whole of his Mission career (forty-two years) among the poor of East London. Entering in 1872, he was immediately introduced to slumdom and its attendant evils; yet amid noisome surroundings, and difficulties of every kind he preached the Word in his simple, homely way, in numerous instances with "signs following." He occupied in turn three districts, retiring exactly four years ago. Gradually his strength gave out, until he answered the great summons on January 26th, in his eighty-first year.

GEORGE OWEN.

another stalwart, both in faith and physique, exchanged the sword for the crown on January 27th, in the seventy-second year of his age. Joining the Society in 1876, he ministered in four areas during a period of thirty-two years, and manifested a deep concern for the people he was sent to visit. He retired in 1909, leaving behind a trail of precious memories of loving words and kindly deeds, done and spoken in the Lord's Name.

GEORGE HELLYER

entered the Mission in 1880, and during twenty-seven years laboured in six poor districts. Deafness and other circumstances unfitted him for duty in 1907 when he left London for Walton-on-the-Naze, to spend life's evening with his son. His end came as the result of an accident, being knocked down by a motor in the public way. After a period of unconsciousness, he passed away on the 3rd February, in his sixty-eighth year

VOICES OF TO-DAY.

"Amidst all her vicissitudes, the storm-tossed Church has a permanent address, and her door of safe-keeping is double-locked—in God, in Christ (Thess. 1: 1).—Rev. C. Harrington Lees.

"Is there not a platform upon which true-hearted men can agree, and join hands for the proclamation of the message of free and full salvation for which the world is seeking elsewhere in vain? The times are ripe for the grand experiment; let us sink our disputes and prejudices and tell out together the glad news of Peace and Victory through Jesus Christ."—
Rev. T. Wilhinson Riddle.

"We must drive out the spirit of suspicion between masters and men, by a spirit of brotherhood; and the only spirit of brotherhood that counts is that which comes from those who believe in the common love of God."—Rev. J. E. Rattenbury.

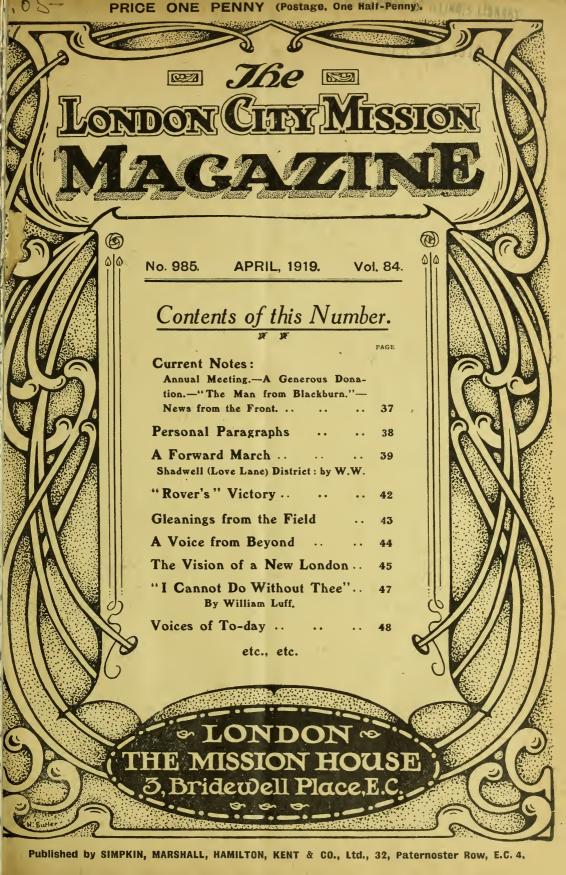
"Many religious people are in danger of oversubtlety. They lack simplicity and directness. They are in many instances put to shame by men outside the churches, who, if they believe a religious truth at all, hang all their weight on it."—Rev. R. C. Gillie.

"We are not without confident encouragement that God is Himself behind all the forces that seem to be making for destruction. Indeed, in some circumstances, it is the only way He can conceivably take. When, for example, continued confusion of moral distinctions has created a misleading scale of values, He must overthrow them."—Dr. J. Stuart Holden.

Never bear more than one kind of trouble at a time. Some people bear three kinds—all they have had, all they have now, and all they expect to have!

To-day, as never before, the message of our lives, considered as music, depends as much on the rests as on the note.

"Amid the complexities of human life, the Will of G d moves inexorably forward to the accomplishment of His high purposes. Man's way for himselt, as apart from God, is ever the wrong way, and cannot lead to success."—Dr. G. Campbell Morgan.



IMPORTANT.

WITH a view to increasing the attendance at the Society's forthcoming Annual Meeting (see particulars on opposite page), and giving the work of the Mission the widest publicity, readers of this Magazine are invited to help—

- 1.—By calling the attention of personal friends to the Gathering, and applying for special tickets at an early date;
- 2.—By inviting your Minister to assist the Meeting by announcing it from the Pulpit;
- By arranging for a Poster to be displayed outside or in the vestibule of your Church;
- 4.—By praying for God's blessing upon the Speakers, that the messages given and the witness borne may redound to His glory;
- 5.—By sending an Anniversary Gift (if unable to attend) to be included in the Special Peace Offering, which, it is hoped, may be worthy of the occasion.

*** Tickets, Posters, and Announcements for Pulpit use may be had on application to the Secretaries.

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Cheques and Postal Orders (crossed "Barclays Bank, Ltd.,") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

No. 985. Vol. LXXXIV.

April, 1919.

CURRENT NOTES.

The 84th Annual Meeting of the Society will be held (D.V.) in the Queen's Hall, Langham Place, W., on Friday, May 9th, at Eleven o'clock forenoon.

Sir R. Murray Hyslop will preside, and the speakers will include the Rev. Dinsdale T. Young, ex-President of the Wesleyan Conference; the Rev. Preb. Webb-Peploe, late of St. Paul's, Onslow Square, S.W., and two of the Missionaries. Reserved Seat Tickets (numbered) for Stalls or Grand Circle may be obtained gratis on application to the Secretaries.

Although Government restrictions in respect to paper are withdrawn, we nevertheless appeal to friends residing in and around the metropolis, particularly local treasurers and secretaries, to heartily co-operate with us in giving the Meeting the widest publicity. Note suggestions

on opposite page.

The contributions to our Treasury last month included GENEROUS DONATION. a handsome donation of ir,000 for which the Committee are extremely thankful, coming as it does at a moment of special need. The gift was handed in by an army officer of high rank and distinction, on condition that it should be divided equally between the General Purposes and Disabled Missionaries' Funds. Without departing from the donor's expressed wish for anonymity, there is reason for thinking that the gift was partly inspired by the devotion of an enlisted missionary in France, whose hospital duties, often of a trying character, have long been supplemented by a ministry that has brought hope and consolation to hundreds of sick and wounded men, some of whom will doubtless be his crown of rejoicing in that day.

"THE MAN BLACK-BURN."

Came to a knowledge of the Truth, and was trained for two of the missionaries, in places as far apart as Blackburn and Colchester. His story was published in these columns two years ago, and re-issued later by request in leaflet form. He writes:

"Many months ago I read the tract 'The Man from Blackburn,' giving my testimony as a Christian soldier and a convert of the L.C.M. I now write to say, with sincere gratitude, that God has spared and brought me safely through this world upheaval, though I have been in the thick of the battles for practically two years. I was brought to Christ, as you probably know, through the preaching of one of your godly missionaries, during a special mission in September, 1912, in Blackburn, my native town. Early in 1915 I responded to the call of King and Country, since when I have spoken to thousands of 'Tommies' on eternal things. My life has been a battle and not a parade; but, 'thanks be to God Who giveth us the victory through our Lord Jesus Christ.' Through my feeble efforts souls have been saved; backsliders restored to the fold; and my own faith greatly strengthened. All this, in addition to a richer experience of Divine grace, has filled me with a strong desire to devote myself fully to the Master's Service. I have therefore decided, on leaving the Army, to offer myself as a candidate for Holy Orders. I am painfully aware of the deep apostasy which has crept into our beloved Church; however, having been led by God I volunteer with a true heart.

holding fast the profession of my faith without wavering—for He is faithful that promised. (Heb. x., 22, 23). As regards the L.C.M., I trust the Lord will greatly use its agents in proclaiming the news of salvation that effected so radical a change in my own life, and that the excellent work of your missionary to the troops at Colchester, to whom I am much indebted for spiritual help and instruction, may also be greatly blessed and owned of God. I now conclude, always making mention of the L.C.M. in my prayers. . . ."

NEWS FROM THE FRONT. We referred recently in these columns to another Christian soldier, nephew to one of the missionaries, whose life was providentially spared through a New

Testament in his pocket, a bullet which must have had fatal results having lodged in the book. The missionary who has the Testament in his possession has since communicated some interesting particulars of his nephew, who is much used in bringing men to Christ. He writes:—

"One evening his Company heard an address from the Chaplain, who stated solemnly that in the event of death their souls, by virtue of their sacrifice, would assuredly go straight to Heaven. The next day, 'Percy,' to give the soldier's Christian name, pointed out to the Chaplain that according to the Scriptures no sinner could possibly find acceptance with God except through the atoning sacrifice of our Lord Jesus Christ. Nothing more was said, and they parted. A few days later the Chaplain sought out Percy and re-opened the matter.

'Talk to me,' he said, 'as though I were one of your comrades. I have had no rest since your criticism of my address.'

The soldier cheerfully complied.

'Tell me, Sir, have you been born again?'
The Chaplain, half expecting a question of this sort, was frankness itself.

'I cannot say that I have. I preach in a way because it is my duty, but as yet I have not experienced a new birth from heaven.'

The soldier reverted to the address.

'It is misleading, Sir, to tell men that death on the field means salvation on the other side. A man's sin cannot be put away except by the Blood of Christ.'

The matter, stated with reverence and deliberation, was not pressed, but subsequently the Spirit of Truth graciously applied the Crimson Word, with the result that the Chaplain, on his own confession, passed from death unto life."

PERSONAL PARAGRAPHS.

With reference to the illness of Mr. F. A. Bevan, the Society's much-esteemed Chairman and Treasurer, we are glad to learn, on closing for Press, that the reported improvement in his condition is maintained.

We are happy to announce the unanimous election of Mr. W. G. Bradshaw as Vice-Chairman of the Society, in succession to the late Sir Ernest Tritton.

The Committee have appointed Mr. F. W. Cannon, whose missionary work in Croydon was reported in last month's Magazine, to succeed the Rev. John Arnold as Secretary of the Society's Scottish Auxiliaries. Mr. Cannon hopes to commence his new duties (D.V.) almost immediately,

An impressive Memoir entitled, "Andrew R. Buxton: The Rifle Brigade," sympathetically compiled by the Rev. E. S. Woods, M.A., C.F., reached us too late for extended notice in this issue of the Magazine. "A Christian Gentleman," as the Preface describes him, the gallant Captain, who fell after the battle at Messines, in 1917, was a valued member of the L.C.M. Committee, and took an active and growing interest in the work.

The Bishop of Liverpool in his Diocesan Gazette pays warm tribute to the late Mr. W. N. Heald, of Southport, whose liberality knew no limit of place or creed. "The London City Mission and Manchester City Mission alike found in him a most generous friend. Needy causes all over the country shared his gifts. . . . The death of Mrs. Heald, who seconded in every way her husband's work of beneficence, and that of his two daughters greatly shook him, but he never lost his indomitable courage, his simple faith in God, nor his kindliness of heart." By the homecall of Mr. Heald the support (floo per annum) for the Missien to South London Tramcarmen falls through. How very grateful the Committee would be if some kind friend, blest with the world's goods, would step into the breach, that this particular work for the Master may not fail.

The retiral from the Vicariate of St. Paul's, Onslow Square, S.W., of our venerable friend, Rev. Prebendary Webb-Peploe, has brought to light the fact that during the past thirty-four years, owing chiefly to the Prebendary's influence and eloquent advocacy of our cause, the church and congregation at St. Paul's have contributed to the Society upwards of £13,000.

A Forward March

A RMISTICE year, it, was one of earnest effort among

A Descriptive Record of City Mission operations in one of the most crowded and squalid areas of the Capital. By W. W.

the poor of Shadwell: a time of pressing forward despite great

odds; a tax upon spiritual resources that repeatedly provoked the cry, "Who is sufficient for these things?" Still, as Robert Browning says of the son of perseverance, we have

"... never turned our back, but marched breast forward.

Never doubting clouds would break."

The work cannot be described as great, though we have endeavoured to do it in a great way. Backed by a small but noble band of helpers, with material apparatus that has served its day, we have waged a good warfare, maintained an effective witness for Truth, opposed the forces of darkness, everywhere directing the people to the Lamb of God, and proclaiming free and immediate salvation through faith in His Name.

SHADWELL: A WORD-PICTURE.

The district known as Love Lane, Shadwell, is one of the darkest in East London. The mission hall, a humble centre of operations, overlooks heaps of ruins and dilapidated buildings; roofless, rent and torn, with rafters and broken brickwork lying about in all directions. The pre-war plan was to clear and transform the space into a park; meanwhile, it serves as a playground for the young life that teems about us, calling to mind the press photographs of devastated France, where ruthless foes played havoc to their evil hearts' content. Ours is a riverside crusade, for beyond this uninviting spectacle flow the murky waters of the Thames, still dotted with camouflaged shipping. Here, too, are spacious wharves and docks, with innumerable cranes and derricks working day and night; a veritable hive of industry. Turning from the river we observe great factories employing hundreds of women and girls, also ramshackle sheds where the poorest of them are engaged in sack-making. Running out of the principal street are numerous courts and alleys, dens and rookeries, the abodes of vice and degradation that survive as relics of Old Shadwell's notorious past. Thus the district is one

of unenviable reputation; an aggregation of slums; a forefront trench of Slumdom And the racket of it all! at its worst. The streets, dirty and narrow, are usually blocked with motor lorries and heavy horse-traffic; and this, with the deafening sounds of hooters and traction engines, and noisome fumes issuing from a hundred funnels, fills the air with a din and smoke positively detrimental the The mortality during people's health. the influenza epidemic was appalling. In some families the majority succumbed to virulent attacks, while no street quite escaped the visitation.

Near to the district is Watney Street, a famous rendezvous for Jews and foreigners of all nationalities. It is a congested thoroughfare, dirty and forbidding, with a good sprinkling of derelicts and undesirables of every sort. The women, raggedly clothed, go about with heads covered with shawls that partly conceal their faces; and boots, mostly odd, that scarcely protect their half-bare feet. The language, alas, is often blatant and filthy, even in ordinary conversation. What wonder the minds of children are polluted from birth? To see this class lining up for "The Pictures" (cinemas), to observe their manners and hear their remarks, is an experience to deplore. The street in question is the market of the poor, whither they resort, particularly on Sunday mornings, to buy and sell, almost every commodity being in evidence. It is grievous to see young people swarming the market place in Church hours, or indulging elsewhere in football or street games. The result is what one might expect - hooliganism, immorality, and juvenile crime. Of course they are blameworthy; yet they are schooled in evil thinking and wrongdoing.

Speaking generally, the majority have no place or desire for religion. Like dumb, driven cattle, they know little else during the week than drudgery and care. Beholding

A Forward March

them, one's heart is moved to tears; no light in their eyes, no brightness in their lives; everything drab, grey, almost uncanny. No wonder they patronise beerhouses, gin palaces, picture shows, and the like, trying to cheer their hard-spent monotonous lives. In Shadwell as elsewhere the war has left a legacy of misery that nothing can mitigate, and entailed losses that no Government can make good. The poor have indeed been hard hit. Stalwart sons cut down, wounded, maimed, or taken captive; fathers, husbands, brothers, who entered the fight for freedom, now lying, as to their bodies, in foreign soil. "If only I could see him again," sobbed a mother who had parted with and lost her only son. It is not easy to comfort hearts thus broken. Poor human sympathy seems useless in such cases; but we have opened the Healing Book, ministered the heavenly balm, and introduced the torn and sorrow-stricken to Him Who is ever a present help in trouble.

Before the Armistice, questions related to the war were in everybody's mouth. Now that peace is in sight the fact that hostilities have ceased is hard to realise. The relief is welcome, but in some cases the reaction is hardly less trying than shock of war. A poor widow, confined to a small back room, suffering from nerves, still fancies she hears the hum of Gothas and the boom of guns overhead. "For weeks I have sat in my chair shaking and afraid to move. I am completely worn out," is her complaint. Scores have a similar tale to tell. Yet how peaceful they seem, how greatly helped after hearing the Word of God, and a simple prayer for their comfort and salvation!

THE HUMAN FACTOR.

The factor that makes for victory is the human touch. And what a field is ours for a ministry of friendship! The principal work being that of room-to-room evangelism, it may be useful to describe one or two visits rather than deal with this feature in a general way.

We enter a dingy block of dwellings, five stories high. Four families are domiciled on each floor. Ascending to the top we get to work with the intention of visiting each

tenement, circumstances and the goodwill of the occupants permitting. A woman answers our knock and invites us into a room about eight feet square. It is stuffy and dark; the small windows have the appearance of smoked glass, being covered with fragments of curtain that almost exclude the light. Furniture ("sticks" they call them) is scarce; a double bedstead in the centre, with clothes bundled together in a heap, prevents the door opening but very little. In the room are two women, one with an infant in arms; an older child is on the floor in front of a would-be fire. The father, a brave fellow by all account, is out yonder helping to save Old England from the Huns! After a friendly greeting, we state the purpose of our call, hand out suitable literature, and so introduce the Gospel message. One woman in reply says, "I believe in Almighty God, but I don't follow up religion. How can I? People won't let you be good if you try." Here is likely soil for the good seed. We tell of the Love eternal, immeasurable; of Him Who died for "the lowest, the least, the last"; of the present and future blessedness of all who believe His Word; finishing with the story of the scapegoat bearing away the people's sins, and stressing that aspect of Christ's atoning work. women are interested and ask questions; they understand and are grateful for the Good News. Eliciting that neither of them has a Bible we supply the lack and, after prayer, urge them to seek and trust in the Lord.

A STRAY SUNBEAM.

Take an instance from work in the slums. After two hours of visitation, feeling somewhat depressed, the Master cheers us through the love of a little child. We are ministering to a poor family. The mother, a Roman Catholic, is strangely attentive as the Gospel story is told Presently a girl, six or seven years old, with a beaming face, says sweetly, "I do love you"; and as we stoop to say something in reply, she throws her tiny arms about our neck How beautiful, this love of a wee slum child! There is a lump in the throat as we remark to the mother on the need of loving

A Forward March

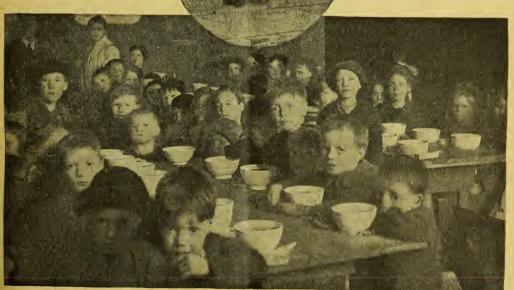
Jesus with a like simplicity and trust. "Do you love Him?" She bursts into tears. "I ought to," she says presently, "and I do in a way, but I'm no scholar and I don't know much about God." We read from St. John, third chapter, emphasise certain passages, and leave the Testament with her for reference. "God bless you, Sir," is her parting word. "You have done me good." And the dear child whose love like a stray sunbeam proves a cordial to our own spirit smiles a farewell.

Going from door to door we come across many aged and bedridden folk whom nobody visits, and for whom (as they think) nobody

cares. They have no Church or Chapel connections; and unless the Word of the Cross is spoken by their beds of pain, they will probably die amid squalid loneliness, without any knowledge of, or saving interest in, the Sinner's Friend. Or they may have vague ideas of Divine Truth, the result of reading or hearing the Scriptures explained long ago. For

example: I recently visited an aged woman who rejoiced on hearing that I hailed from the City Mission. "You remind me," she said, "of a former missionary who read and prayed with me years ago." She was well acquainted with the Society and its work, but had been prevented by ill-health from attending any place of worship, and had thus grown cold. Urged to renew her vows and read the Scriptures, she sighed, "Alas! my heart is not at rest. Would that I had my childhood over again! They were my happiest days." She was informed how the past could be cleansed, the present made rest-

ful and happy, and the future brightened with the promises of God. The old dame was grateful beyond expression. How precious to have one's fellowship with Godrenewed, how comforting to be remembered and visited in affliction, and ministered to "In His Name." These were some of her reflections as we held hands, and commended each other to the grace of God.



Poor children gathered for a Penny Dinner consisting of meat and vegetable stew, with bread. Between 150 and 200 meals are served weekly during the winter months. The inset shows the Missionary at the door of "the converted public-house," High Street, Shadwell.

RECRUITING FOR CHRIST

We have referred to the Mission Hall and its surroundings, and the need for a place of Gospel witness, and a Bethel where the poor and sinful may find counsel and sympathy in every time of need. Within a few yards of the Hall are four public houses, and our own premises made a fifth until they were leased a few years back and converted into a recruiting centre for the Kingdom of God. The adult meetings are fairly well attended, but the children crowd all the rooms and tax our accommodation. Those who come under our influence are of the poorest and roughest type; boys and girls whose time is divided between school and the gutter; yet these in many cases have memorised whole chapters of the Bible, and are able to sing the standard hymns of the Faith!

Bible study is a strong point, especially among our workers. Their lives are exposed to fierce temptations, and much transpires, often under their eyes, that is calculated to depress and unfit them for Christian endea-Yet they stand as to their loyalty to Christ, and grow as regards knowledge of and likeness to Him. Though we have not recorded any very striking conversions we have not been without tokens of blessing. Hardly more than a year has passed since our transfer to Shadwell from a suburban district; yet, during this short period, five of our workers have become communicants and joined one or other of the local Churches. Difficulties are many: drawbacks increase with the times; the masses appear indifferent to the claims and appeal of the Gospel. But we are not dismayed. Rather are we heartened by Browning's thought expressed at the beginning of this record, a thought, by the way, anticipated centuries before by St. Gregory, who wrote: "The going in the way of God is always a torward march."

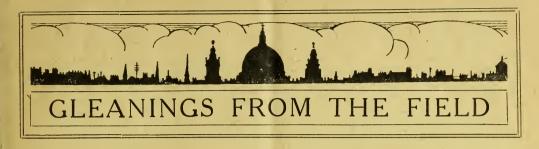
"Rover's" Victory

A Study in Soul-Winning.

"' What's up with Rover.? He used to be one of the worst, now he's trying to be one of the best.' This question was put to me," says an East End missionary, "as I entered a mess-room one midday for the purpose of conducting a meeting. Rover was no stranger 'down East.' educated than most, he was full of ideas, fond of argument, and possessed of a sense of humour. He had been trained in a religious atmosphere, and was familiar with the Bible; but his heart leaned towards the world, so that in time he became, in the judgment of his mates, 'one of the worst.' But he was never happy in sin. The appeal of the Gospel, learned in his youth, never quite lost hold upon him. Though he had 'gone under,' he never lost respect for the best things. One day I came at close grips and pressed upon him the wisdom of repentance and a full surrender to God, 'Come, Rover,' said I, quoting a familiar verse:

"We have two things to do—to live and die:
To win another and a larger life
Out of this earthly change and weary strife;
To catch the hours that one by one go by,
And write the Cross upon them as they fly."

I then read and explained John v. 24 and iii. 18-favourite passages of mine in the work of soul-winning. He knew the letter of the Scriptures but not its power; but it pleased God on this occasion to reveal to Rover that he was lost and in danger of 'the second death.' I think he was, humanly speaking, influenced by homely way of putting things as well as by a kindred sense of humour. 'See, Rover,' said I, 'there is pardon, freedom, restoration, and eternal life offered in Christ. These blessings are yours moment you believe. But believing in the New Testament is the same as receiving. Will you receive Christ now and enjoy what He waits to bestow? He answered quietly in the affirmative and from that hour, by God's help, tried to be 'one of the best.' It was not easy; things at home were difficult; for years he had been addicted to drink, and profane talk had become a confirmed habit. But he held on, and prayed through and won. To-day, Rover is walking humbly in the new way, happy in the belief that the Lord will perfect that which concerneth him."



SORROW ON THE SEA.

"Poor old Warilda!" a sailor wrote in a letter to one of the missionaries. "She was a good ship, and when torpedoed in pitch darkness had 600 wounded on board. Why was I saved when 123 of my chums, most of them helpless, went down? No doubt the repeated prayers of the City Mission people for my safety had something to do with it? They are a good sort."

WHAT A CHANGE!

"I met a man casually on the street," says a worker on the Northern heights, "whose testimony cheered me greatly. 'Do you know,' he began, referring to previous conversations, when we first met I was going over fast to atheism and rebellion. What changes God has wrought in me since then; it is miraculous! Ah,' he concluded, his face lighting up, 'Christ makes a big difference when He is really trusted. Before I knew Him I had lost everything, including self-respect.'"

"THE RIGHT SORT OF RELIGION."

"That's the sort of religion we chaps like." Thus a grateful stevedore whose crippled son had been treated successfully in an Institution, through the good offices of the missionary. "He's as straight as an arrow now," he added, "a sort of sermon on practical religion." The knowledge of this simple kindness, we are told, led three Christians who had grown cold to renew their vows, and resume attendance at public worship.

"A GREAT TIME."

"The meeting held outside our house," testified a suburban housewife, "will live long in our memory." Coming from the country to London, her husband, a carpenter, unable to get work at his trade, had accepted a job at a brewery, and by degrees became a drunkard. The home was wretched; everything went wrong until the City missionary and his helpers came along, singing and preaching of free grace and full salvation. From that hour things changed for the better. "I've done with the brewery," said the husband. "The mission man says 'Trust in the Lord,' and that's what I mean to do." This occurred early in 1914. Subsequently he

went to the war, and a few months ago, when on leave, he and his wife attended a City Mission hall and yielded themselves to God. "That was a great time for both of us," was the wife's comment later. "It brought a new interest into life and filled us with joy and peace."

"DON'T SEND HIM AWAY."

In a low street a woman lay dying. In days of health she had welcomed the missionary, but now his visits were eagerly anticipated. The husband had no sympathy with religion, and "preferred the visitor's room to his company." The latter, however, continued to call, and one day, being told the poor woman was asleep, he was turning away when a weak voice pleaded, "Don't send my missionary away." After that the missionary was always admitted, save when the sick woman was asleep under opiates. No other lips communicated any word of hope or comfort but his, and after weeks of great suffering, the poor soul was called to a better world. "She drank in every word of Scripture," says the missionary, "and added the heartiest of 'Amens' to my prayers. Though poor and ignorant, without spiritual light, I have no doubt that during her long illness she came to know the Lord Jesus as Saviour and Friend."

KNOWLEDGE OF HYMNOLOGY.

"Visiting from bed to bed during a storm, I was surprised to find the patients so little affected, for the lightning flashed, the rain fell heavily, and the thunder rolled overhead," observes a veteran missionary who visits a large infirmary near his district. "To an aged man I quoted the words, 'A man shall be an hiding place from the wind, and a covert from the tempest' (Is. xxxii. 2). Close by lay another man who was deeply moved on hearing the passage, as he quietly admitted. He then put an unexpected question. 'With regard to the hymn "Rock of Ages," is the original "cleft for me," or "shelter me?" Having some knowledge of hymnology, I assured him that the line in question was originally 'cleft for me,' and then suggested he was a Baptist. 'I am, sir,' he replied, 'and if I cannot say "cleft for me," I can yet pray

Gleanings from the Field.

"Rock of Ages, shelter me." This was the first of many weekly talks with the old man who was most thankful for our humble ministrations. He died happily in Jesus, and it was a privilege subsequently to visit his bereaved family and comfort them concerning their father."

AMONG THE CHINESE.

"The work of God in China has ever been on my heart," writes a Marylebone missionary, " and twenty-five years ago I prayed and longed to go forth and labour in that great land of vast possibilities. Providence blocked the way, however, so I settled down to work in the great city. Imagine my joy on crossing to France last spring on Y.M.C.A. service to find myself booked for the leadership of a large hut erected for the benefit of the Chinese! My prayers had not miscarried, neither had they been forgotten. hut, pitched near the docks, catered for about 1,600 celestials; that is for their spiritual, moral, mental, and physical well-being. There were religious services, educational classes, recreations, cinema and lantern lectures, with the inevitable counter and stores for the sale of refreshments and necessaries not supplied by the Army authorities. As most of the latter had to be purchased from French wholesale firms, and then sold to Chinamen who neither understood French nor English, the difficulties we had to contend with can be imagined. Among other things, it fell to my lot to paint and decorate the place, and make it presentable to the critical eyes of the Chinese, a task performed after the multifarious duties of the day, and one that gave no little pleasure, both to the men and ourselves. Thus in many ways we sought to interpret the love and kindness of the Son of Man, and express by deeds and Christian demeanour to these hard-worked coolies the spirit of the Gospel we were unable to preach in their tongue."

"WHAT DO WE GIVE."

"What do we give to each other As we meet on Life's troubled way? A tear, or a smile, or a helping hand, A brave 'God speed,' to the Fatherland, Or merely a brief 'Good day'?

"What do we give to each other? Do we guess at the hearts that ache 'Neath the smiling lips and the flippant speech? There are hidden thorns on the path of each, There are burdens that well-nigh break.

" But as we give to each other-Pray God that His love may flow Through our pitying hearts to hearts that ache; For loveless hands may no comfort take To the secret haunts of woe."

HARRIET E. COLVILLE.

A VOICE FROM BEYOND.

A call reached the missionary late at night. Would he go at once and visit an old man, a lodger, who lived a kind of hermit life, and whose antecedents and affairs were unknown? The landlady described him as a well-educated person, quiet, regular in his payments, and one who presumably had seen better days.

"What is your business?" was the question with which he greeted the missionary. "It is kind of you to come, but I never sent for you. My views are different to yours, and I'm too weak now to engage in conversation." The missionary begged him to listen and think. After confidences were exchanged, the question was put, "What are your hopes as to the future?"

"Both my father and mother were atheists.

and naturally I followed in their steps."

"Have you never felt short of something?" "That," said the lodger, "expresses my deepest feeling exactly. In all my studies of life I've been conscious of an awful lack."

It was no time for argument. The missionary read from the Scriptures and reasoned with the man, who evidently was on the verge. Prayer followed; the visit was about to terminate, when the man, clutching the sides of the bedstead, raised himself, and with quivering voice exclaimed, "My God! I see! I see!

Having commended him once more to the Divine mercy, the missionary bade him farewell. Later the old man penned the following lines, which were found on moving his body after death.

"Can I be forgiven? I know my faults, So many that in life's long dull decay, The waking soul is startled, and revolts At that which mem'ry cannot cast away.

"Oh! that my mind and temp'rament had been Of milder tone that I might view the past More happily, nor feel a torture keen, Oppress the mind as long as life shall last.

"One moment will suffice to poison years: A word once spoken cannot be recalled, And the heart must bleed with the stings it

Repenting things at which the soul's appall'd. And yet my sins have been in words, not deeds, But words can wound more deadly than a

Ah! all the past accusing conscience reads, Leaving no peace to soothe a saddened life.

"The only solace to be found is prayer, Then let me pray for those long from me-

Father, Mother, Brothers and Sisters dear: May they be happy now, and I forgiven ! "

The Vision of a New London

NE of the most pathetic incidents in New Testament records is that which pictures our Lord weeping over the Holy City. Regeneration as the first and principal plank in the Programme of Reconstruction... Reprinted from the "Life of Falth." ::

Jerusalem, with all its sacred associations and memories, lay very close to His heart. He wanted to save it from the fate which, even then, darkened its sky, but it "would not," preferring its own way to His, and rejecting Him when He brought His evangel of mercy and love. With weeping eyes and breaking heart, He looked down upon the city that was so soon to put Him to death, and from the throats of whose people there was so soon to rise the cry that has come ringing down the ages—"Not this Man, but Barabbas." And Barabbas, be it remembered, was a robber!

MODERN LONDON.

Christ wept over Jerusalem because of its sin and shame, because of its rejection of Himself and His message; has He ever wept over London for the same reason? There is nothing irreverent in the question, for if that great heart of pity was moved to tears at the graveside of a friend, and at the wickedness of a people who cast Him from them, what must His feelings be as He con-

templates modern London after nearly 2,000 years of Gospel preaching and privileges? London, the gay capital of the British Empire; London, the seat

of the Mother of Parliaments: London, the source and centre of the world's business and finance; London, the city of pleasure, is vet a city which, comparatively, has little room for the Christ. Crowded out of the inn at His birth; spat upon and spurned and crucified in His manhood, He is still the despised and rejected of men, and London, without shame or apology, is daily crucifying Him afresh. There is no room for Him in the city's life, or very little. Here and there, where His own people, with "loyal hearts and true," serve Him with faithful zeal, the banner of His love is held aloft, and witness is borne to the redeeming power of His cross. But, for the most part, London is a Christless city, which has neither room nor desire for the Son of man, the Lord of glory.

How, then, is this state of things to be changed? What influences can be set in motion to save London from Jerusalem's condemnation and fate? In what way can the truths of the Gospel be brought home to a people who are not burdened with the weight of sin, and who regard their present



An Old Men's Meeting heldsweekly at East Brentford, with an average attendance of 120. Started 1911, no fewer than fifty veterans have since died, many of whom were professedly converted through the efforts of the Missionary.

condition with undisturbed equanimity? The Churches do not attract them; they say quite distinctly and emphatically that they have no use for the clergy, and they ask to be left alone. If there is a remedy where is it to be found?

SECRET OF RECONSTRUCTION.

There is a remedy, and already it is in operation. What is more, it has been proved to be efficacious in thousands of cases, and because it has been tested and tried, it is offered now as a valuable plank in the policy of reconstruction after the war. For eighty years and more the London City Mission has been declaring that great secret of reconstruction-declaring it not in conventional ways and places, but through channels that reach out in many directions. Especially has the appeal been to men and women of the working classes. By means of an earnest body of missionaries, themselves "of the people," the Mission goes into the darker corners of our great city and brings into them something of the glory and the grandeur of the Divine. With hearts overflowing with love to God, because they themselves have been lifted out of the pit and had their feet firmly planted upon the rock, these men visit in the homes, sit by the bedside of the sick, read from the Word of Life, and point the way from the bondage of sin to the liberty of the sons of God. Theirs is the only spiritual ministry that ventures into certain neighbourhoods, and if from some it meets with opposition and disdain, by others it is welcomed and accepted with gratitude. Often sowing in tears, these men of God reap in joy. For they have their seasons of harvest, and if you care to go with them they will take you to home after home in which the wonder of wonders has taken place, in which the transformation has been deep and genuine, and in which the Lord is honoured and adored. As their faith is without bounds, so is their hope quenchless. They never despair of a man; they never give him up. Once he is committed to God in believing prayer, they keep on his tracks with the bloodhound's sure instinct and grim tenacity. Like the Good Shepherd Himself, they go after the erring sheep until they find it. They plead and pray with and for the

drunkard, talk lovingly to the infidel and the scoffer, heap coals of fire upon those who despitefully use them and persecute them, and show to all amongst whom they toil the graces and virtues of the Christian life.

And what stories the missionaries can tell of redeemed lives—of the foul man made clean, of the helpless drunkard lifted out of the gutter and given strength to wear the white flower of a blameless life and to pass the public-houses with the conqueror's tread, of the homes into which the light of heaven has dawned, of whole families brought to God and restored to one another!

THE DIVINE DYNAMIC.

Here is the true secret of Reconstrucwhich gives to every plan and programme the dynamic without which there can come no real success. And here. too, in brief is the aim and policy of the London City Mission. Those who direct its affairs and those who labour to carry that policy into effect are all men who have seen a vision—the vision of London as a city of God, captured and controlled for righteousness. With the burden of London's sin and sorrow upon their hearts, these men feel that every sacrifice and effort are worth while if only they can in some measure help to translate their vision into a solid reality. They have seen what may be accomplished, and no man who has ever caught a glimpse of the Divine possibilities can rest content with the second best. But they want your help and mine. While admitting quite frankly that with God nothing is impossible, they know that God carries out His work by means of human instruments, and that if these fail Him, His cause suffers. The call, therefore, is to arise and build a city of God that shall be a praise in the earth, and each one who reads these lines may have a stone in that glorious edifice. That may be your privilege and mine—to build anew the foundations of a city in which regenerated men and women shall walk in obedience to the will of God. And then, when our Lord looks down upon the new London, as He looked down upon the old Jerusalem, the tears will have passed from His eyes and the sob from His voice, for it will be the city of the Great King.

It can be if you and I do our part. X.



"I CANNOT DO WITHOUT THEE."

By WILLIAM LUFF.

"The poison gas of the Germans blew back into their own trenches.
When the heathen shot arrows at their gods, the shafts fell back upon the shooters' heads. What if the docker's curses came home to roost?"



L ONDON'S new docks cover sixty-five acres, with a depth of water measuring 41 feet 6 inches, thus being able to take a 50,000-ton liner. A dock capable of receiving the *Mauretania*, with her 790 feet length, and 88 feet beam. These new docks will open extended areas for the workers of the L.C.M., who have long done good service on the banks of the Thames.

One summer afternoon a number of dockers were standing by the Tobacco Gate, and among them was a London City Missionary, a brave, but lone witness for God. Pushing his way to the front one of the men shouted defiantly:

" I can do without God."

The missionary might have given his own experience in the words of the hymn:

"I could not do without Thee,
O Saviour of the lost,
Whose precious blood redeemed me
At such tremendous cost:
Thy righteousness, Thy pardon,
Thy sacrifice, must be
My only hope and comfort,
My glory and my plea."

"Can you do without God? Possibly so. But stop—there is another side to that statement, and don't you forget it—GOD CAN DO WITHOUT YOU. And if it ever comes to that, who will be the loser—you or God?"

This was too much for the boaster, who slunk to the back of the crowd, cursing the man who had turned the tables upon him.

The creature boasting that he could do without his Creator!

Can the astronomer do without stars?
Can the photographer do without light?
Can the aeroplane do without air?
Can the ship do without water?
Can flowers do without sunshine?
Can man do without oxygen?

"I can do without God!" A foolish brag of ignorant conceit! In peace, we may do without soldiers; in safety, we may do without firemen; in health, we may do with-

out doctors; but never can we do without God.

Not to let his mates think he was beaten, this blasphemer again pushed to the front, and in a sneering tone asked:

"What do you get for that job? Be honest, and tell the people." When order was restored, for the interrupter had caused a great uproar, the missionary replied:

"Our friend wants to know what I get for this job. Listen! and I will tell him.! sometimes get the devil's benediction—curses! Yes, I get curses."

At this the enemy retreated, and the mission worker went to his home; but he did not take his words with him; they went home with the man who provoked them.

He tried to shake them off; but they would not go.

"Don't you forget it—God can do without you. And if it ever comes to that, who will be the loser—you or God?"

To divert his thoughts, and thinking it would amuse his wife, whom he had made as bad as himself, he told her of his brave attack on God's servant, and the curses he had pronounced. To his surprise, she turned on him saying:

"Mate, those curses you gave the gentleman for telling you the truth would have had no existence but for you. You are responsible for them, and remember, 'Curses, like chickens, come home to roost.'"

Yes, and they sometimes bring other chicks with them. The poison gas of the Germans blew back into their own trenches. The boy who upset the bees wished he had left them alone when they buzzed around and stung him. When the heathen shot arrows at their gods, the shafts fell back upon the shooters' own heads. What if the docker's curses came home?

Twelve months after, this man introduced himself to the missionary (so altered that only his features were recognised) and told these details, adding:

In Memoriam.

"I saw I had injured myself more than you. My wife and I go to a place of worship, and the children attend Sunday School. God has cleansed my mouth, and instead of doing without Him, I delight to go where He is. When I see you it reminds me what a fool's paradise I lived in when I said 'I can do without God.'"

IN MEMORIAM.

WE regret to record the deaths of two of the Society's missionaries which occurred during the past month.

GEORGE JOSEPH DAVIS

joined the Society in 1864, and during fortynine years on the field occupied the Aldersgate and Millwall districts respectively. A strong personality, winsome in speech, forceful in argument, with a knowledge of the Scriptures and evidential literature above the average, he was greatly respected and widely used of God throughout the island, especially among rabid Socialists and infidels, many of whom he won over to the Christian Faith His published reports aroused much interest in the poor of Dockland, in whose spiritual interests he spent thirty-one years of his mission life. Disabled in 1913, he continued to witness for the Master as strength allowed, always anticipating the call to higher service which came on the 6th ultimo, in his eighty-first year.

JAMES McNALLY

entered the Mission in March, 1880. With marked devotion he laboured in West Clapham for close on fourteen years, removing thence to Fulham (Greyhound Road district). where he almost completed a further twentyfive years' witness for the Lord. Few men had a deeper experience of Divine grace, while none could be more faithful in expounding the fundamentals of the Gospel, the departure from which in many directions our friend grievously deplored Quiet, unassuming, full of sympathy, and of kindly disposition, he excelled in visitation, always preferring it to work of a more public character. Distressed by a malignant trouble, he suffered bravely during an illness lasting six months, and was called home on the 16th ultimo, aged sixty-four.

VOICES OF TO-DAY.

The highest branch is not the safest roost.

Every man made strong enough to meet his own problems betters the community.

"It would be a mistake to think that it is only now that the Church is turning its attention to the needs of the world. The fact is that vital Christianity has always been as salt in the midst of human life."—Walter B. Sloan.

"Divisions in the churches, which are more social than dogmatic, would disappear in a week if only the professors of Christianity were to love as brethren and practise not official but actual humility."—Hugh B. Chapman.

"All the paths of human life bear witness to the passing by of the Son of Man. They bear the impress of His feet, and assure us of His perfect sympathetic knowledge of our every cross and perplexity."—W. L. Watkinson.

"In this dim world of cloud and care we often fail to recognise our angels till they are taken from our earthly sight. We then know more deeply how great was the gift we possessed for a season and have not lost for ever."—Sir W. Robertson Nicoll.

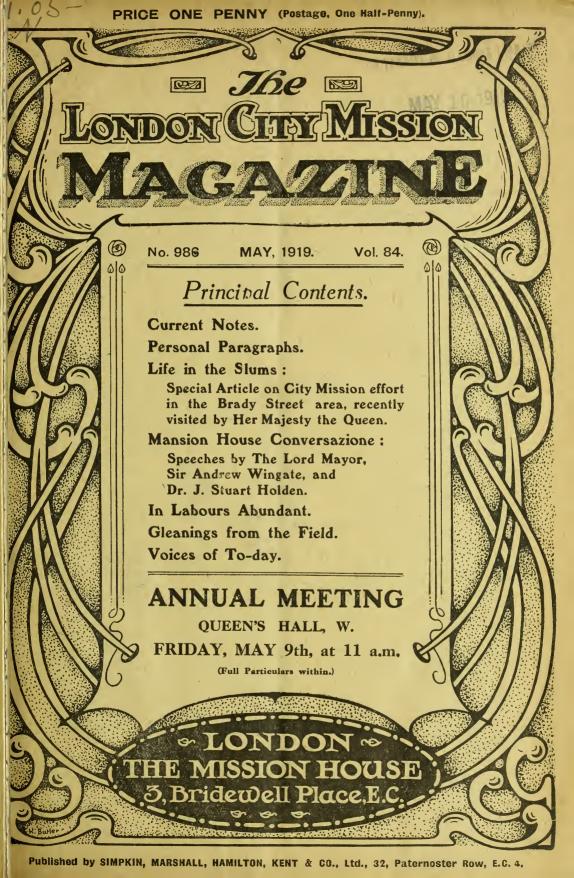
"The world will need some glorious revelation, if it is ever to get over these last four years," says Dr. Jacks in the *Hibbert Journal*.

"The ethic of Jesus," says a contemporary, "is the only possible one for social reconstruction, but the ethic is impossible without the dynamic, and the dynamic is still, 'Ye must be born again."

"Christ teaches that wealth is a stewardship, with noble ministries of almsgiving, of the enrichment and gladdening of other men's lives, and of honourable and prudent use in the business of life."—Professor W. M. Clow.

"A man, as some one has put it, is the sum of his effectual beliefs, and it is the effectual beliefs of the majority which at any time make the world what it is."—Canon E. A. Burroughs.

"The present hour of opportunity demands a great venture of faith in order to reach and to win the vast multitudes beyond the borders and the influence of Christianity."—Sir Evan Spicer.



IMPORTANT.

WITH a view to increasing the attendance at the Society's Annual Meeting (particulars on opposite page), and giving the work of the Mission a still wider publicity, readers of this Magazine are cordially invited to help—

- 1.—By calling the attention of personal friends to the Gathering, and applying for tickets at an early date;
- 2.—By inviting your Minister to assist the Meeting by announcing it from the Pulpit on Sunday, May 4th;
- By arranging for an illustrated Poster to be displayed outside or in the vestibule of your Church;
- 4.—By praying for God's blessing upon the Speakers, that the messages given and the witness borne may redound to His glory;
- 5.—By sending (if unable to attend) an Anniversary Gift to be included in the Peace Offering, which, it is hoped, will be worthy of the special occasion.
- *** Reserved Seat Tickets, Posters, and Announcements for Pulpit use may be had on application to the Secretaries.

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Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

300 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.,") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

No. 986. Vol. LXXXIV. May, 1919.

CURRENT NOTES.

The 84th Annual Meeting
ANNUAL
MEETING. of the Society will be held
(D.V.) in the Queen's Hall,
Langham Place, W., on Friday, May 9th,
at Eleven o'clock forenoon.

Sir R. Murray Hyslop will preside, and the speakers will include;

Rev. Dinsdale T. Young, ex-President of the Wesleyan Conference;

Rev. Preb. Webb-Peploe, late vicar of St. Paul's, Onslow Square, S.W.;

Mr. W. H. Teague, Missionary in Norwood; and

Mr. N. Barrass, Missionary to Midland Railway Employés.

Reserved Seat Tickets (numbered) for Stalls or Grand Circle may be obtained gratis on application to the Secretaries.

Although Government restrictions in respect to paper are withdrawn, we nevertheless appeal to friends residing in and around the metropolis, particularly local treasurers and secretaries, to heartily co-operate with us in giving the Meeting the widest publicity. Note suggestions on opposite page.

THE RAILWAY APPEAL. The Committee tender grateful thanks to those friends who have kindly sent either money or promises of help in support

of the Mission to Railwaymen (South Eastern system). The necessary guarantee of £100 per annum being assured, a suitable man has been appointed to the work. We now invite our readers to join with us in prayer that he may be Divinely upheld, and used mightily in winning souls to Christ.

"The providences of God, however strange or dark, never contradict His promises," remarks an old writer. "He

marks an old writer. "He often allows things to happen that He does not ordain, and overrules them for man's lasting good." These words came to mind on reading the subjoined incident of a fiery providence overruled in answer to believing prayer. When it is known that before his accident the writer of the letter was a confirmed unbeliever—an infidel in fact—the circumstance gains in wonder and surprise. " I desire to show my gratitude to God for a remarkable deliverance from death, and answer to prayer, and have great pleasure in forwarding to the Society the sum of £10. On Sunday morning, February 1st, I was taken ill and fainted and fell on the fire, my face being terribly burnt. My friend, Mrs. M-, although in another part of the house was led into my room and lifted me off the fire. Her husband (the missionary) immediately went for a doctor, who upon arriving gave very little hope of my recovery. My dear friends took care of me for a week, but Mrs. M's health giving way, I went into hospital, where I remained for seven weeks. Again my life was despaired of, but prayer was made unto God on my behalf and He has graciously restored me to health and strength. I desire to give God all the praise and to add my testimony to the good work done by the Society.

'The Lord hath done great things for us whereof we are glad' (Ps. cxxvi. 3)."

The missionary referred to is a man mighty in faith, with experiences of answered prayer that sound more like romance than sober truth. In this particular instance he had long pleaded for our correspondent until God, as is often the case, fulfilled his petition in a way little expected. "Is not this a brand plucked from the burning?"

The opening of collecting HELP boxes by the secretaries, THAT HAS honorary and official, is a CHEERED. pleasant and sacred task. From a Kentish town we learn that "two elderly ladies, very infirm and in straitened circumstances, have held a box for Last year both of them twenty-two years answered the home-call, and on opening their Mission box it was found to contain a sum that brought up the amount collected during the above period to £89. A wonderful result," is the local Secretary's comment, "knowing as I do their many trials, especially during the war."

A young woman, a cripple, residing in a seaport town, who is wheeled about on the sands in a Bath chair, has collected for the Society over £21. "A good year's work for the Mission," is the local comment, which we heartily and gratefully endorse.

Our Northern Counties' Secretary writes: "An interesting gift comes to hand from Burton-on-Trent Auxiliary The daughter of a subscriber died recently, leaving a few pounds which her father decided to distribute amongst the missionary agencies in which she was interested during her lifetime. He handed in three £1 Treasury notes for the L.C.M. which we consider a hallowed gift, and commend the action to others."

Apropos of Dr. PICTURE Holden's allusion to the pic-PARAture which Bunyan's pilgrim saw in the Interpreter's house (see page 61 of this issue), if any reader with sufficient artistic ability to do justice to the theme would execute such a picture as a labour of love, the Committee would welcome it as a gift and assign it a place of honour at the Mission House. Or possibly someone might be willing to commission an artist with Christian sympathies to undertake the work? Or again, a painting of this description, suitably inscribed, would constitute a beautiful memorial to some gallant son or relative killed in the war, and at the same time increase sympathy with "the race of splendid men" who daily minister from "the best of books" among the poor of our great City. The Secretary will be glad to hear from any friends to whom either of these suggestions may appeal.



PERSONAL PARAGRAPHS.



Hearty congratulations to Mr. and Mrs. C. Boardman, of Stratford—valued friends of our Society—whose diamond wedding has just been celebrated.

Sir Alfred Yeo, M.P., who has become Vice-President of our Shaftesbury Hall Mission, Poplar, preached there on two recent occasions with marked acceptance and power.

Writing in this column last month on the need of fresh support for the work among S. London tramcarmen (guaranteed for so long by the late Mr. W. R. Heald, of Southport), we have pleasure in stating that in response to the appeal, a lady has generously undertaken the upkeep of this important ministry. A hundred thanks!

The Lord Mayor of London (Alderman Sir Horace Brooks Marshall) has sent a donation of £20 in aid of the General Fund. By the way, the hope expressed by Mr. W. G. Bradshaw at the Mansion House Meeting that his lordship at the end of his year of office might see his way to join the Executive of the L.C.M. was heartily endorsed by the assembly. We trust Sir Horace will take kindly to the suggestion.

Miss Mary Walter, of Surbiton, one of the Society's oldest and most devoted helpers, whose late brother, Mr. Charles Walter, presented the Mission with the Folkestone Seaside Home, writes from a sick bed: "As I am now very old and suffering, the enclosed (cheque) is my last collection on behalf of the L.C.M., which I began to serve as far back at 1854. No wonder my active work for God has now to be given up!" We warmly congratulate our esteemed friend whose length of service has broken all records, and whose fellowship and personal gifts have for so long enriched the Society's Treasury.

The Mission loses a veteran supporter by the death, in his eighty-seventh year, of Rev. S. D. Stubbs, vicar for forty-nine years of St. James', Pentonville. A Christian gentleman of knightly bearing, catholic in his sympathies, with a glowing zeal for missionary work, "he was content to dwell among his own people, loving the old truths and the old ways" (says *The Record*), greatly beloved throughout his parish and by a wide circle of friends.

Life in the Slums.

WHEN the Queen visited Bethnal Green a few weeks back, she saw some An article concerned chiefly with the spiritual outlook of the people domiciled in the Bethnal Green area, recently visited by Her Majesty the Queen. quarters. We speak of 'the homes of old England': how many, I wonder, really know

very bad specimens of its housing, but those who have known the district for the last quarter-century might have taken her Majesty on an itinerary that would have revealed even more fully how extensive is the need for a complete scheme of clearance.

The Brady Street area is within ten

narrow, shabby-looking

minutes walk of the London Hospital, and

the same distance from Bethnal Green

streets are made up of four-roomed houses of

two floors each, of the type once described

by a Prime Minister as "brick boxes with

how the poor live? In Bethnal Green it is a case of father and mother and the children living in two rooms and a kitchen. mother bears the burden; father brings home enough to keep himself decently, and not always that. The girls often begin work before leaving school, and help to keep things going; this develops a spirit of independence leading them to find their pleasures outdoors. There is no home-life in the best sense, no confidence between parents and children, with the result that many go wrong and are ruined without the parents' knowledge. Soon as the boys contribute to the family purse they take place with the father, and must be studied. Very often the latter complains and finishes in the 'pub.,' while the boy soon—too soon gets a home of his own. And the mother? Very often she breaks down under the burden. The drink shops provide a method of forgetfulness, while its companionships connote even worse evils. This, in brief, is a picture of ordinary life in Bethnal Green, the one-room fraternity being much lower in the social scale.

DOWN BRADY STREET.

The

Museum.

slate lids." The general aspect is exceedingly depressing. If the architecture of a place represents the ideals of the people, as Ruskin claims, then here is nothing to raise the visitor's hopes. Indeed, many of the streets are associated with ghastly crimes, the recollection of which makes one shudder. Yet here and there a neatly curtained window exhibits a jardinière, or a shade of wax fruit, which in these quarters are the recognised seals of respectability. The missionary, who after spending forty years in Bethnal Green is still an optimist, thus summarises present conditions:

THE HOME FRONT.

"Prior to 1914, as half the world knows, the area was one of the most destitute in all London. The cry of poverty was insistent; hither from all directions came unfortunate and derelict families, making the district a last halt before going into 'the lump' (workhouse). The war has altered things in this respect, though at present, owing to demobilisation, and the inability of exservice men and discharged war-workers to manage temporarily on the out-of-work donation, the spectre of want is reappearing in our streets. This state of things should be adjusted in some way as a nasty spirit is abroad, and sinister voices are audible that do not presage an early peace on the home front.

HOW THE POOR LIVE.

"Since the Queen's visit to my district, Brady Street and its people have received a notoriety as unsought as it is unwelcome. Not that they object to seeing themselves pictured in the Press, nor that housing conditions are less horrible than the newspapers declare; but they have a haunting fear of being cleared out at short notice, with the possibility of having to pay higher rents for improved dwellings. The fact is, the very poor are attached to their humble tenements, and given a roll or two of wall-paper and a bucket of whitewash, many would rather stay in renovated slums than be shifted perforce into new and more spacious

Though badly housed and socially handicapped, some of the people are living lives

Life in the Slums.

that would compare not unfavourably with those resident in more salubrious parts.

At present the worst enemy is strong drink. It accounts for much of the poverty, and most of the crime (though latterly apprehensions for serious offences have been very few). From the missionary standpoint the work is difficult—save amongst the children, who respond encouragingly to the Gospel appeal. Opposition is not strong. Infidelity is encountered at times, so is anarchy and red socialism,' but not to the extent one might expect, all things considered.

A FRUITFUL RETROSPECT.

Amid the forces that oppose, and the heresies that characterise these last days, evidence has not been lacking as to the vitality of the Old Evangel, and its adaptability to the times, whatever their nature. Knowing, moreover, how wonderfully in past years the preached Word has arrested and transformed some of the hearers, and what useful servants of God they have become in consequence, I gladly respond to a suggestion that a brief record of such instances would interest readers of this Magazine.

"A year ago an officer of the L.C.M. was dining with a family at Ilford. The conversation turned upon Home Missions, and incidentally he referred to our own efforts in Bethnal Green. The lady of the house heard with undisguised pleasure what God was doing among the poor of Slumdom, thousands of whom had risen in the social scale following their conversion. came a surprise, for without the least hesitation she placed herself among those who have thus risen! 'It may interest you to know,' she said, 'that as a girl I myself was converted through the work of a London City missionary in a very poor area.' Without going further into the story (it is of the deepest interest), it transpired that I was the man, and the lady that now is, was, in those far off days, a poor girl who heard me tell of Jesus in one of the mean streets inspected by the Queen.

AN UPWARD CLIMB.

"A lad, not quite of the hooligan sort, but slum-born and mischievous as most, entered the City Mission Hall one night and was impressed. He had answered the call of the street long enough; the sins of London were writ large in the district, as were their dire results; he therefore broke with the world and threw in his lot with the L.C.M. God blessed the youth, quickened his best faculties, and filled him with high and noble desires. (Wonderful, is it not, how

the Holy Spirit gets at the heartstrings, and operates for the re-birth of unlikely souls?) Later, when he had graduated as a street preacher, and done good service in adult meetings and the Sunday School, it was my pleasure to recommend him for City Mission service, to which he was in due time appointed. He made his mark as a missionary, having an intense love for his work, and being greatly esteemed by the



Saved from the Workhouse. Explaining the Scriptures to a grateful willow, whose cleanly-kept home was provided by the missionary—a kindness by which she was led to Christ.

Life in the Slums.

poor, whom he served to the limit of his powers. A son of the Church, he afterwards answered a call to its ministry, and, following ordination, did excellent work, first in Stepney, then in Millwall, and to-day as vicar of a country parish the Lord is still rewarding his efforts and giving him abounding joy in the work.* It should encourage Christian workers to remember that this esteemed minister of Christ was at one time a slum boy disporting himself amid the

squalor and noisomeness of Bethnal Green.

AN ORPHAN WINS THROUGH.

"A third case is that of a lad who sold papers in the street. Left an orphan, his struggles began earlier than usual, but from the he showed alertness and initiative that augured He strolled one Sunday evening into the Mission Hall without any serious intent; but the Message, given winged from and

above, found lodgment in the lad's mind, and subsequently led to his decision for Christ. With his feet on the rock he justified all hopes concerning his future. He drank in the Truth, shared it with others, and on every occasion bore cheerful witness to the Lord's dealings with his soul. Encouraged to devote his leisure to Christian work, he rendered me able assistance; and as in the previous instance, it was my privilege to name him as a likely candidate for the Mission, with the result that following the usual examinations,



The Missionary, Mr. Henry Lockyer, who has completed nearly 40 years in the Slums of Bethnal Green, reading the best of Books to a struggling mother whose temporal wants he had previously supplied.

he was placed on the missionary staff. His career so far has been all to his credit, and though at present engaged with H.M. Forces abroad, he is eagerly anticipating his return to the Kingsland district where, for ten years, his work has lifted many burdens, chased away many shadows, and brought many to know Christ as Saviour and Lord. Again observe how Divine Grace, resisted so often by the proud and self-righteous, seeks out an orphan boy, watches over his early fortunes in the gutter, and at length calls him into the fellowship and service of the Redeemer's Kingdom

THE LOCAL PHILOSOPHER.

"The other day I was accosted by a little girl. Prettily dressed and sweetly disposed, she had heard that I was the means of making her 'grandpa' a good man; hence her interest. After impressing upon her in a

his soul. Encouraged to devote his leisure to Christian work, he rendered me able assistance; and as in the previous instance, it was my privilege to name him as a likely candidate for the Mission, with the result that following the usual examinations,

* A characteristic letter from the clergyman referred to says: "I was interested in the published accounts of the Queen's interview with the Mayor of Bethnal Green with regard to slum conditions. My L.G.M. reports would show that much that he said is ancient history. However, some good can come out of . . . I lived in the Brady Street area and I know!"—Ed. L.C.M. M.

simple way what God had done, I recalled the circumstances of her grandsire's conversion. He was known as the philoso-

WEIGHTY TESTIMONY.

"Perhaps in these days of new movements some of us have a little forgotten those devoted men of the London City Mission. They go in and out of the poorest tenements assured of a welcome, speaking the right word in season, and are regarded with confidence where others would be treated as interlopers."—From The Daily Telegraph, the reference having particular regard to the Society's Missionaries at work in Bethnal Green.

pher,' being an omnivorous reader, a capital talker, a familiar figure on Mile End Waste, having few equals in argument, especially on religious subjects. Frankly, he mastered me every time; his rush of many-syllabled words and strange ideas were too much for a man of my status. Then he fell upon evil times. Work slackened, sickness came, domestic payments got into arrears, until he was 'on the rocks.' Calling one day I found him greatly chastened and ready to listen to a simple talk on Bible themes. 'I'm not clever,' I said, 'nor can I boast of much knowledge. But I know God; I know His Son Jesus Christ; I know that, through His atoning death, my sins are purged and my life is redeemed from destruction.' He was impressed, and said, L- you've the best of it. My knowledge doesn't help me now; I'd give all I have in exchange for your experience.' I read the Word to him, and after many visits and much conflict, he was brought to God. He recovered his health and lived for ten years, witnessing to all sorts of people of the grace of God. It inspired one to hear his testimony, given outside the political club where he was so well known, and to behold the wisdom given him of God wherewith to answer those who traduced 'the common faith.' So much for the wee girl's grandpa, a Brady Street trophy whose memory is

GOOD DAYS AND BAD.

Yet another instance may be given, namely, that of a woman, Mrs. B., of drunken and dissipated habits, the wife of a brewery
worker who
gave me
no end of
trouble. In
her case, as
in others,
grace triumphed over
sin, and the

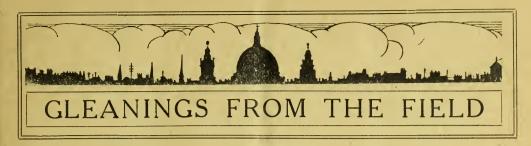
power of God negatived the devices of the devil. By her influence and pravers she was permitted to see her husband and all the members of her family (save one) happily converted to God. On her table at home stood two boxes, one held in favour of the L.C.M., the other for an orphanage; and into each of these she placed 2d. daily, the price of her dinner and supper beer in the bad old days. As time advanced she became a strength to the little mission, both by her upright life and her willingness to undertake the lowliest tasks. She was particularly fond of tract distribution, and by this means persuaded many passers-by to attend the services. One such, a young man whose past was not of the brightest, came under the sound of the Word and responded to its appeal. He developed quickly into a useful worker, and laid his powers, such as they were, on the altar for the Lord's entire use. To-day he also is a London City missionary, serving abroad at present under the Y.M.C.A.

These are examples of what takes place following aggressive Christian work in a benighted area. No work is more necessary, none yields greater profit either to the Church or the community. A member of the Press following in the footsteps of Queen Mary the other day, put this question to me: 'These places are simply terrible: what becomes of the people whose lives are reformed by Christian agencies such as yours?' We replied, 'When people enter upon new lives they invariably move into new and better abodes,' which was but a variant of the saying 'True conversion is the short

cut to social reform."

*** Increased funds are urgently required for the support of the Society's beneficent work in the slum areas of the Capital, including the above. £150 will maintain a missionary for one year. Who will lend a hand?

blessed



"I'VE LOST MY CHANCE."

"I am glad to see you," said a hospital patient to the City missionary. "I want to tell you something good. You know Mr. W---? (another missionary) well, years ago, he was a true friend to me. I was rushing toward a publichouse one Sunday to get a drink just before closing time. I asked a policeman who stood by, 'Am I in time, guv'nor?' 'Yes,' he answered, but why go in? I used to take a drop myself but it didn't help matters, besides . . .' Before he had finished the door closed. 'I've lost my chance,' said I, a little annoyed. 'Nothing of the sort,' returned the P.C. 'You've ound it'; and from that point he preached to me of Jesus and the way of life. And that's how I was converted!"

THE MULTIPLIED WORD.

"A letter from Australia the other day cheered me greatly," says a Chelsea missionary. "The writer, now an officer of the Salvation Army, disclosed the fact that ten years ago she heard an address of mine on Rev. iii. 20 ('Behold, I stand at the door and knock') that led her immediately to decide for God. She is 'very happy in the Lord's work,' striving her utmost to win others to the joy and freedom of the better life. Thus the Word multiplies, and the work of the Mission is remembered with gratitude on the other side of the world."

A SLUM CHILD'S APPEAL.

"May I sign the pledge, sir?" Thus a little chap to a missionary as he entered a low court to hold a meeting. Asked why he wanted to sign the boy replied, "'cause father comed 'ome very drunk last night and turned us out into the street." He was allowed to sign, and returning home, showed the pledge card to his father, who was so touched that he then and there promised to give up the drink.

PERSISTENCE WINS.

"A roadman, gifted in debate, who caused me much trouble, has at last come round and given his mates to understand that his views are altered," writes a missionary to scavengers. "He pained me by saying terrible things about God and His people, but happily his criticisms

are at an end. 'I'm sick of socialism. It gave me no foundation to rest upon. Your books have opened my eyes, and your visits show that you have something that I lack.' He invited me to his home to talk matters over, and as a result he is now saved and happy. 'I am glad you stuck to me,' he said gratefully. 'I mean, by God's help, to try and undo some of the mischief I have done to others.' His wife, too, is profuse in her thanks. 'He is a different man to me and has brought quite a new spirit into the home.'"

QUEER IDEAS.

"B. is a busman whose ideas when I met him first were very queer," writes a missionary to tramcarmen. "'Religion is a money-making game . . . I would rather keep friends with the devil (if there be such a person) than be a psalm-singer.' With such sayings he would flout religion and ridicule my appear. Then he sickened, and it was thought he would die. Greatly subdued, he wished to see me, and after seeing him many times he was influenced by the Word of God, and led to lay hold on eternal life. He had previously imbibed revolutionary doctrines, but now he is restored to health and is back at work, he declares to his fellow workmen that the only thing that matters is the great salvation. His recent testimony in public was, 'I am done with lifeless socialism. My motto is, "Christ-now and for ever." It is best to live for eternity and keep the bright goal in view."

A SWEDE'S GRATITUDE.

Passing by the West India Docks the missionary to foreign sailors was confronted with a serviceman, a Swede on leave, who stood at attention, gave the salute, saying how delighted he was to meet "the old padre" once more. "Failing to recognise him," the latter observes, "he recalled an incident that occurred eight years before when, by a kind action of mine, he was led to seek the Lord in the Scandinavian Reading Room close by. After hearing his story, he accompanied me to this same room where together we praised God for His converting and upholding grace."



In Labours Abundant



Under this title a well-deserved appreciation of Sir Robert Murray Hyslop appeared recently in "The Christian," part of which, in view of the fact that Sir Robert is to preside at the Society's Annual Meeting this month, we take leave to quote.

HROUGHOUT a singularly successful business career, making the most strenuous demands upon his time and strength, Sir Robert Murray Hyslop has remained conspicuous among the number of those who, following an earlier tradition, have been princely givers of time to many good causes. As managing director of a large concern, he might with every show of justice have declined at least one half of the calls to service which came to him from so many quarters; and one can only marvel at the skilled husbandry as well as the devotion which has packed every available corner of his leisure time full to the brim with religious, social, and public activities. Faithful in the discharge of every obligation, he is a chairman, or member of committee, as the case may be, who can always be trusted to give his wholehearted consideration to the matter in hand.

For many years past Sir Robert has taken a prominent part in denominational and inter-denominational affairs. As cotreasurer of the London Congregational Union, treasurer of the Congregational Union of England and Wales, and of the National Free Church Council, Chairman of the Kent County Association, and Chairman, in 1911, of the London Congregational Union, he has rendered, and still renders, valuable service to the caust of Congregationalism and of the Free Churches in general. An enthusiastic and enlightened temperance worker of long standing, he has for the last twenty-four years been Chairman of the Kent Band of Hope Union, piloting it through critical periods and giving freely of time and money alike to make it effective. He is a director of the United Kingdom Provident Institution, and both Treasurer and Chairman

of the Departmental Abstinence Committee of the Congregational Union. The movement toward international friendship found in him a warm supporter, and at the present time his international sympathies are finding expression in his work as Chairman of the Executive of the British Auxiliary of the French Protestant United Re-Housing Committee.

Of his civic activity it need only be said here that he has rendered valuable service to the cause of elementary and higher education, and has taken an active part in local government in connection with the Beckenham Urban District Council, the Board of Parochial Charities, and the local Education Committee. A few years ago he was made a Justice of the Peace for Kent, and knighthood was conferred upon him in 1917.

In common with other Christian workers, he is gravely concerned as to the future of the Church and its part in the great work of reconstruction now b fore us. "With the signing of Peace, the great war against poverty, social disability, class antagonism, and general mistrust will only begin," he said, addressing a conference recently at Maidstone as President of the Kent Brotherhood Federation. "That war cannot be brought to a triumphant issue along secular lines; it is Christianity alone that can provide an effective social Gospel; it is in Christ that national problems become soluble."

As a faithful, persistent, practical worker in many departments of our religious and national life, Sir Robert Murray Hyslop represents a tradition which the Church can at no time afford to lose, and which is never more needed than in a period of transition such as the present, when the old stalwarts are unbuckling their swords and the new recruits have not yet proved their armour.

"Obey the word in its simplicity, in wholeness of purpose and with sincerity of sacrifice, and truly you shall receive seven-fold into your bosom in this present life, as in the world to come life everlasting."—John Ruskin, "On the Old Road."

Mansion House Conversazione

THE thirty-third annual conversazione in aid of the London City Mission was held at the Mansion House on

Thursday afternoon, March 27th, under the presidency of the Right Hon. the Lord Mayor (Sir Horace Brooks Marshall). Following the usual reception in the Saloon, a meeting was held in the Egyptian Hall, where a representative gathering had assembled, including the Lady Mayoress, the Sheriffs and their ladies. Among others at the table were Sir Andrew Wingate, K.C.I.E., Sir R. Murray Hyslop, I.P., Rev. Dr. Stuart Holden, Rev. W. P. Cartwright, M.A. (Secretary), Mr. W. G. Bradshaw (the Society's new vice-chairman), Mr. J. W. Berry and Mr. Sidney Spiers. After the National Anthem, and prayer by the Rev. W. P. Cartwright, his

lordship addressed the gathering:

"It is one of the privileges of the Lord Mayor," he said, "to welcome to the Mansion House the old and tried institutions of London, and the L.C.M. is a very old friend of London people. great work - though not what one would ordinarily describe as romantic-is of a hard character, but supremely necessary, and never more so than at this critical time. Our City missionaries, equally with foreign missionaries, are obeying the Master's word, 'Go ye into all the world and preach the Gospel to every creature.' There "If the work of the London City Mission was ever necessary as a contribution to national well-being it is to-aay."—Dr. J. Stuart Holden. still remain many areas in this England of ours that need Christianising, and amongst these are many quarters of Greater London, not excluding the

City of London proper. This noble work concentrates upon the people who most need it. It seeks out the poor, the friendless, and those whose surroundings make it difficult to live upright and pure lives. The Society, moreover, chooses with great care those who are its workers; men of tact and zeal, men who know, and understand, and speak the language of those to whom they are sent. London cannot do without the instruction and inspiration of the Gospel of Christ. It is needed in every part of our great metropolis, in the home, the City, the suburb, and the slum; and because this old-established movement places that instruction within the reach of the people, it deserves the cordial support and sympathy of every Christian man and woman. The Mission is undenominational, and its agents

are ready to help-and do help-the work of the churches in the districts they serve. During the war our City missionaries have proved themselves invaluable to the community as the trusted friends of the people in their anxieties and sorrows. I believe I have the privilege of being the thirty-third Lord Mayor of London to welcome the supporters of this Mission to the Mansion House, and in commending it. to your generous support, I wish to be as emphatic as any of my predecessors reminding you of its great services to our great City. We cannot remind ourselves



Alderman Sir Horace Brooks Marshall, Lord Mayor of London.

too often of the importance of London, not only in respect to the country and the nation, but in respect to the world, nor can we afford to neglect or allow to flag any organisation that goes to the enrichment of London's character and the refinement of London's conduct. Such an organisation is the London City Mission. I have known its work for years, and have had the privilege of working and of being in touch with many of its devoted agents. With confidence and the greatest possible enthusiasm, therefore, I commend its work and workers to the most generous support of all our friends."

Sir Andrew Wingate, K.C.I.E., in the absence of Mr. F. A. Bevan, through illness, then addressed the meeting. He said:

"We are meeting to-day under a cloud. We have lost recently from the Committee some of our most influential members: Sir Ernest Tritton and Mr. Maynard among the older, and Mr. Graham Spicer and Mr. Andrew Buxton among the younger men to whom we were looking, in view of their great business qualifications, to carry on the work of this great Society; and we need, my Lord Mayor, upon our Committee successful business men to replace those who have been taken from us. To-day I speak under a sense of weighty responsibility in the absence of our Chairman, Mr. Bevan, whose words would have come with the power of a long and noble life spent in doing good to all sorts and conditions of men in this great City.

But we also meet under circumstances of brightness. It is a great encouragement, sir, to the Mission that your lordship has come in person with the Lady Mayoress and others representing the Corporation. It will cheer the missionaries, and lend additional respect and force to their message when it is known that they have the support of the Lord Mayor and Corporation behind them. It is surely a matter of profound thankfulness on the part of the citizens of London that, as the Lord Mayor has told us, they have had in his chair a succession of men who have felt that this City can only dwell in peace and safety as God is placed in the midst, and as His laws are obeyed.

Speaking particularly of the City of London, the Society has ten missionaries working within its precincts, and on this particular work about £2,000 a year is spent. The missionaries visit the porters and salesmen of the Billingsgate and Smithfield markets, the employees at the G.P.O. and telephone exchanges, the fire brigade stations, police stations, and especially the people in workshops and factories. It may be asked. Is this worth doing? have been told that the proportion of men unfit for military service in this country exceeded the number in any one of our Allies. Certainly we had a considerable percentage of what are called C3 people. We hear also a great deal of the evil conditions of our slum life, and undoubtedly it is a very simple matter to degrade the finest population if they are placed in these surroundings. But let us not forget an essential fact: we have won the war. We have found that in London as a whole there is the finest orethere is pure gold, and a great quantity of it, in our population. The London and Middlesex regiments have been second to none. We have had the greatest examples of selfsacrifice and heroism from men who, in some cases, were not a credit to this City in times gone by. This all indicates that a good and great work lies before us. We have seen these men, washed, shaved, drilled, and sent out, and we have recognised that out of the most indifferent men can be made the finest citizens. We are determined, I believe, that they shall not go back to those conditions How is their lapse to be prevented? has been suggested that we place them in better houses and under better conditions. But as Mr. G. R. Sims stated recently in the Evening News, you may remove a population from its old environment, but they will carry with them into the new surroundings all their temptations, and all their evil influences and previous bad habits. That is perfectly true: what then is the remedy?

SALTING THE CITY.

I recall a very old story of a city by a river, but although the situation was pleasant, the surroundings all that could be desired, the water was bitter. Nothing could be produced there. And the prophet

Mansion House Conversazione.

of old called for a new cruse and to put salt thereon, and he cast it into the waters and they were made sweet. I venture to say that the missionaries of the London City Mission are the salt that we are endeavouring to cast into the waters of this great City.

They have done a great work in the

past but we need a new cruse, that we may get more salt. The circumstances of the war have compelled an increase of remunerations and salaries, thus raising the expenditure in various directions to something like £10,000 a year over our previous expenditure. the City of London that is not a large sum, but it is a sum which is absolutely necessary if this work is to worthily maintained. For these missionaries—this salt scattered over London's vast population-are having a most powerful influence in bringing the fear of God into the relations of men, preaching love to one another as the real condition of

happy and peaceful industrial life, and instilling into men the need for obeying law and order above all things. Sir, I submit that the London City Mission deserves an increased measure of that support to which you have so cordially given expression, and we trust it will be laid upon the hearts of many wealthy citizens to help by sending those funds which are sorely needed if we are to go forward to make the new London, and through London the new England, and through England, the new Empire."

The Rev. J. STUART HOLDEN, M.A., D.D., Vicar of St. Paul's, Portman Square, W., a warm friend and supporter of the Mission spoke as follows:

"I should have regarded myself as being altogether recreant to my trust if I had done otherwise than embrace the opportunity of coming this afternoon to lift up my voice in earnest exhortation and appeal for the support of the London City Mission.



Sir Andrew Wingate, K.C.I.E.

There is an old text in the old Book which the agents of the Mission carry to the homes of the people which declares that 'There is none other name given under heaven among men whereby we must be saved 'than the name of Jesus Christ; and if we have in days gone by too exclusively

identified that great word with the personal salvation of the individual, whatever be the great content of that great thing, we have come through these years of war to realise that true thinking regarding human life must be related to the community and the nation, and the unit must think in terms of the whole if he is going to think accurately. Taking this old word in the new sense, I would remind you that the salvation of the nation, and ultimately of world through the nation, depends upon the place which is given in its thinking, its policy, and its actions to all that lesus Christ stands for.

THE "GOD-SHAPED BLANK."

It is not merely the salvation of the individual that I refer to, but those great implicates of His own life and death, the supremacy of the spiritual kingdom and its reality, the essential unity of the human family—than which there is no other lesson we so much need to learn to-day-and the final and ultimate victory of the purposes of the love of God through all human sorrow and experience and loss. For, as Mr. Wells has rightly said, 'There is at the heart of every man, even the most worldly, a Godshaped blank,' which only Jesus Christ can fill (that is my addition, not Mr. Wells's comment). And the proclamation and teaching of Jesus Christ in this great City is the supreme essential to its present and its eternal welfare. It is within the memory of us all that before the days of the warbefore the deluge-those who looked out upon the state of our land had come to the conclusion that something on a great and

Mansion House Conversazione.

impressivé scale had to happen. An era of almost unexampled prosperity brought to the surface evidence of a deterioration of moral tone, and possibly of moral and spiritual fibre in the nation, and when war broke out, the keenest thinkers among us said that war was going to save our land,

create a new spirit, and arouse a latent fear of God which had become sadly conspicuous by absence of recent years. The devil's fires of war were going to purge the whole of our common life. The war itself was going to be the birth pangs of a new millennium, and sorrow, suffering and loss were to do for Britain what religion had failed to do.

But we have only to ask ourselves to-day, Has war saved our land? Has war saved it in any sense, except in the great sense that it has delivered us from the menace of an oppressor and a proud and haughty foe? Is there today a heavier sense of

Christian responsibility in the nation? Is there a firmer hold upon the things that alone endure and are eternal? there a higher tone of morality in all classes of society? Is there a greater freedom in our land from the shame of unrebuked sin? Is there a firmer purpose for the banishment of the autocracy of human pride and materialistic evil? Is there more religion in the land? To ask these questions is to answer them. To ask these questions is just to emphasise what you, my Lord Mayor, have said, that this City, this land of ours, needs that Name by which alone peoples as well as persons can be saved for the great purposes of God. If there ever was a time when the work of this London City Mission was necessary as a contribution to national well-being, it is to-day.

I am reminded of a passage of history which has probably been referred to in

similar gatherings many times before. In 1848, when the Chartist riots were feared, there was to be on a certain day the presentation to Parliament of a petition borne from the provinces by 60,000 dissatisted people. The then Home Secretary was intensely nervous as to what would happen. People

were in that condition that the slightest spark would set fire to inflammable passions and the whole place might have been rioting. So serious was the situation judged to be that the command of the whole of the troops of the London district was entrusted to none other than the great Duke of Wellington. The Home Secretary, however, with a wisdom which politicians do not always evidence, realised that to risk a clash between the Chartists and the military might be the most fatal thing of all, and he bethought him of religion, and sent for Lord Shaftesbury to ask him if there was an agency that could get about among the people to instil a

better temper. Lord Shaftesbury thought there was, and he turned to the London City Mission and inaugurated a special campaign for a fortnight before the fateful day, and the result was that the Spirit of God responded to faith and wisely planned effort, and a religious feeling-to put it no higherswept over the whole of London, and London was controlled. The day which the Cabinet had feared, and the day for which the Duke of Wellington kept his troops armed with ball cartridge, passed off without any untoward incident. And the Home Secretary put himself on record that it was not any over-aweing by the military power, but the infusion of a new moral temper in the people which had wrought the miracle. Is there a thinking man or woman in this audience who does not believe that this is the great need of the present hour? There is one solution of industrial affairs—the ideal and ethic of Jesus Christ; one solution of



Rev. J. Stuart Holden, M.A., D.D.

Mansion House Conversazione.

international unrest—the application of the principles of the Lord Christ, who not only erects standards by which men may judge their lives, but infuses moral and spiritual power and vitality. It is for this reason that I am glad to add my testimony to the work of the London City Mission-a work which is all the more sure of result because it begins with the individual, while knowing that the individual is by no means the supreme objective of the Gospel it preaches. The wealth of the nation is not in its industries. its trade, its economic stabilities, but in its men and women, and that being so, this Society is making the most effective and needed contribution to our national wellbeing to-day and in the days to come.

So I say to you, my friends, get this matter upon your conscience as citizens of this great Empire which has been twice redeemed—citizens who can by no means evade their responsibility behind any mere empty religious profession—and make it possible for that new cruse to be manufactured of which Sir Andrew Wingate has spoken.

"There is a picture which might well hang in the committee-room of the London ('ity Mission. It requires to be painted, and one day will be. It is the picture which Bunyan's Pilgrim saw in the Interpreter's house, and you will readily recall it. He was taken by his guide into a room where there hung the picture of a man of grave countenance whom he thus describes: 'his eyes were lifted up to heaven, the best of books was in his hand, the law of truth was written on his lips, the world was behind his back, and he stood as if he pleaded with men, and a crown of glory hung abov; his head.' For such is the picture of the race of splendid men who are carrying out the work of the London City Mission. God bless them all, and may we add our 'Amens' in the form of our gifts and of our prayers."

The collection being taken, Mr. Jeffrey Grout, the Society's missionary to Bermondsey public-houses, gave an interesting account of his work, after which a vote of thanks to the Lord Mayor and Lady Mayoress was moved by Mr. W. G. Bradshaw, seconded by Mr. Sidney Spiers, and carried unanimously. His lordship having replied, the proceedings terminated with the benediction.



VOICES OF TO-DAY.



The best pleasures are those we share.

"The tragedy of the load of worry is that it is an unnecessary burden."—Harrington C. Lees.

"Nothing but the Fatherhood of God can render possible the Brotherhood of man; and the reception of Jesus Christ can alone afford entrance into God's family."—H. W. Harvey.

"If communications between the dead and the living were part of the nature of things, they would have been long ago established beyond cavil."—Dean Inge.

"New-comers should be less interested in the problems of education, than in the direct work of evangelism," is the wise cousel of a Chinese pastor to converts attending a native school.

"It is through Christ and not through Statecraft that a League of Nations will evolve that shall really keep the peace of the world."— Bishop of Chelmsford.

"Rivers of vitality have their rise in souls that are on their knees before God. The deep and mighty prayers of the Church are the real birth-pangs of the race."—J. H. Jowett.

"The Commandments can never become obsolete. They are true, firm, impervious as when they were first spoken on the quaking mount. But the Beatitudes are caught up with them and carried along in the mighty currents of enriched communion."—Dr. G. Campbell Morgan.

"However closely the world watches us, we must watch ourselves more closely, for only thus shall we be fearless of the judgment of the world."

—Dr. Chas. Brown.

"You cannot with 'the joy of a great adventure' build the kingdom of righteousness of peace with regard to the very foundation—the character of God."—Rev. T. A. Gurney.

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When hope dawns again

THE British Home and Hospital for Incurables (Streatham) stretches out hands of help to middle-class people stricken by incurable disease. It goes to their aid in the hour of their greatest dread and greatest misery, when the skies are darkest and the outlook is most full of gloom. To those who have lost all hope it causes hope to dawn again.

It is a grand and tender ministry. It has lifted burdens from bowed shoulders innumerable; but its work will most certainly have to be curtailed if increased help is not forthcoming.

This Institution, of which Queen Alexandra is patroness, is in great need of funds now. Will you send what help you can? Will you send to-day?

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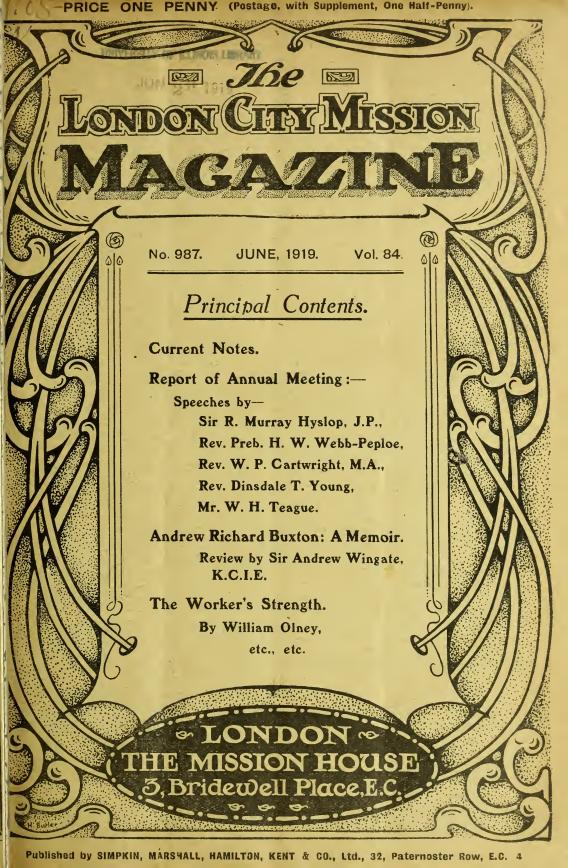
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POST-WAR - OPERATIONS.

Day by day, with abundant tokens of God's blessing, the Society's Missionaries are—

- 1. Pioneering in the slums and underworld of the capital.
- 2. Evangelising among men and women engaged in Government works.
- 3. Ministering consolation in homes darkened by the toll of battle.
- 4. Catering for the spiritual needs of sailors and soldiers at dispersing centres and in London garrisons.
- 5. Visiting thousands of wounded warriors in Military Hospitals and Institutions.
- 6. Prosecuting a vigorous campaign amon working men, notably at factory gates, and in parks and open spaces, and
- 7. Distributing Gospel portions, tracts, and religious periodicals, gratis, amongst toilers of all grades.

These features of Evangelism by no means exhaust the list of varied activities now in progress throughout the Metropolis. For further information consult the Society's Latest Feport, to be obtained free on application to the Mission House.

COMMITTEE.

THE

Chairman of the Mission: F. A. Bevan, Esq., D.L., J.P.

Deputy Chairman. W. G. Bradshaw, Esq.

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Talbot Rice, M.A.

General Secretary. Rev. W. P. Cartwright, M.A.

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The Mission House, 3, Bridewell Place, E.C.4.

300 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.,") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

No. 987. Vol. LXXXIV.

June, 1919.

CURRENT NOTES.

THE QUEEN'S ACCEPT- We announce that Her Majesty the Queen has graciously accepted a copy of last month's issue of this Magazine, containing the account of City Mission activities in the slum areas of Bethnal Green.

Our next issue will contain the THOUGHTS Society's 84th Annual Report, OF PEACE. entitled Thoughts of Peace. "An effective piece of comprehensive description of moral and spiritual conditions, it deserves to rank," says the Life of Faith, "with the writings of the Rt. Hon. Chas. Booth and other authorities on the religious life of London, while it strikes a deeper note than the findings of highly-skilled social investigators and statisticians." Valuable assistance can be rendered to our cause by furnishing names and addresses of persons to whom copies may be sent with a view to securing for the Society's work a wider publicity and increased financial support.

An enlisted missionary writes TREAS: from Mesopotamia: "One gets URED many surprises in the Army, and MESSAGE. I got one a few evenings ago. While making up my bed for the night I observed the chum next to me sorting over his kit bag, and arranging his letters, papers, etc. Holding up a carefully-folded periodical, he said in confidence, 'I'll never part with this. It contains the last message sent by my sweetheart before she died.' I was curious. What was this treasured token—this spiritual message from the Homeland? Handing me the paper for inspection I found it to be a copy of the L.C.M. Messenger, dated July, 1918. I disclosed my identity, and then followed one of those heart to heart talks in which soldiers indulge ere lights go out. I pray the printed message will lead my comrade to a full knowledge of sins forgiven, and thus complete the good work already begun."

The following have kindly consented to act as Clerical Examiners for the Mission—the Rev. and Hon. Canon W. Talbot Rice, M.A., Rev. G. T. Manley, M.A., and Rev. J. H. Jowett, M.A., D.D.

In his Presidential Address on THE "An Inspired Ministry," delivered KNOW. LEDGE OF at the Annual Assembly of the Baptist Union, Mr. Herbert Marnham argues that a knowledge of men is indispensable to ministerial success. "I have been greatly impressed recently," he says, "by the work of a friend of mine, an agent of the London City Mission. He spends his time in daily intercourse with the employees of the Midland Railway in and around London. He visits the clerks in the offices, the signalmen in signal boxes, the plate-layers up and down the line. He is the friend of all and is accepted by them as such. In his personal dealings with them, he discovers what is in their minds. They tell him, boastfully at times, of their doubts and irreligion, sometimes too of their sins and temptations, and their desire for a nobler life. He listens to their criticisms of the churches and their ministers-often very searching criticisms-and too frequently they tell him that no one seems to care for their spiritual life. For the most part they are outside the influence of the churches. Could not our ministers mix more with men and women. to learn their mode of life and to discover their thoughts, so as to offer true sympathy in their sorrows, to stretch forth a helping hand, and above all to point them to Jesus Christ as their Saviour and Friend?" The President's remarks are much to the point and should command the attention both of ministers and lay workers of all Evangelical Communions.

The Committee acknowledge with deep gratitude a gift of War Stock, value £1,000, from a friend at Clifton, Bristol. Perhaps other well-wishers in a position to benefit the Lord's work in the same way, will do so "In His Name?"

"A lover of the L.C.M." is hereby assured of our fellowship in prayer that "a dear friend steeped in High Churchism and its accompanying errors" may find satisfaction in the simplicity that is in Christ, and become a successful winner of souls.



Our 84th Anniversary

"The Lord hath done great things for us whereof we are glad."



THE eighty-fourth Annual Meeting of the London City Mission was held in the Queen's Hall on Friday morning, May 9th. The meeting was better attended and more joyous in spirit than has been the case during the tragic years of war. Prior to the commencement of the proceedings, Mr.

Frank E. Willesden gave an organ recital, and the L.C.M. Choir rendered a selection of choral melodies.

The Chair was taken by Sir R. MURRAY Hyslop, J.P. (Treasurer of the Congregational Union of England and Wales), and among those supporting him on the platform were Sir Harry Veitch, Major G. H. Hubbard, Revs. Preb. Webb-Peploe, Dinsdale. T. Young, Martin Anstey; Mr. Frank Graham, Mr. J. W. Berry, Mr. T. D. Stockdale, Mr. A. W. Stileman, Mr. F. Hayward, Mr. G. D. Ballantyne, Mr. Herbert Marnham (President of the Baptist Union), and the secretarial staff. After the singing of the National Anthem, the Rev. W. P. Cartwright, M.A. (secretary), read I. Chron. xxix. 10-20 and offered prayer.

THE SOCIETY'S FINANCE.

In presenting the Annual Report he observed that the Committee, and especially their beloved Chairman, Mr. Bevan, were particularly anxious that the predominant note should be one of thanksgiving. They had lost their Vice-Chairman (Sir C. Ernest Tritton, Bt.), but they rejoiced that a worthy successor had been found in Mr. W. G. Bradshaw, deputy-chairman of the biggest bank in the world. They had also lost Mr. H. W. Maynard and Mr. Graham Spicer,

"I am convinced that the London City Mission is one of the soundest investments any man can hold. It is a gilt-edged security of the highest order, and those who invest in it will show a high rate of interest in the ledger of heaven."—The Chairman.

"I would say-support this Society because it bears brave, ceaseless, red-hot, unfaltering witness to the central truth of the Gospel, salvation by the blood of the Lamb."—Rev. DINSDALE T. YOUNG.

"Of all the honours I have received as a worker for Christ, very few, if any, can exceed in happiness and pleasure that of being associated with the work of the London City Mission."-Preb. W. H. Webb-Peploe.

but they could thank God for having inspired them to labour so devotedly on behalf of the work. Mr. Bevan who had been ill for some time was on the road to recovery. He was anxious, however, to relinquish the post of treasurer, but would be glad to remain as Chairman. It was hoped very shortly to announce the acceptance of the vacant treasurership by one

whose name, like that of Mr. Bevan, would command general confidence, and ensure a wise oversight of the Society's finance. With regard to money, the Lord had crowned the year with His goodness. All liabilities had been met, a Legacy Equalisation Fund had been created, and the new year started with a balance sufficient to carry on for ten weeks. In 1918 the Disabled Fund was in a precarious state. For the past ten years the income had been about £3,000 a year while the expenditure had been nearly £5,000, a total deficiency of £20,000. Happily the past year had been, with one exception, a record one for legacies. bequest alone amounted to £25,000. Committee were therefore able to replace £10,000 spent from the Capital Fund, and discharge f10,000 owing to the bankers. But the weak spot, humanly speaking, was still there, the annual expenditure being greatly in excess of the receipts. For the General Fund the income (apart from legacies) was £32,000 and the expenditure £48,000, an increase on the previous year, due chiefly to the granting of war bonuses to the missionaries. Theirs at present was a living wage, but hardly a clothing wage, and the charges on the General Fund under that head would probably increase. God had answered prayer with regard to funds in a truly wonderful way, but inasmuch as it cost over £1,000 weekly to run the Mission, there was a really urgent call for largely increased supplies.

Our 84th Anniversary.

After the hymn, "Now thank we all our God," the Chairman said:

Christian friends and fellow-workers,-By the providence of God we are permitted this morning to participate in the eightyfourth anniversary of the London City Mission. Eighty-four years! As we contemplate what that signifies, and recall the contribution of this Mission to the moral and spiritual uplift of the people of this great city, "We thank God and take courage." We are further reminded that the missionaries during the past year continued their work in the interests of God and humanity with a zeal and self-sacrificing energy which is worthy of all emulation, and we thank them for their work. Their task has not been an easy one, owing to the abnormal conditions. Who amongst us will deny that the temporal condition of the masses of the people has been abnormally good? But while their wage-earning capacity has increased, we have to deplore a relaxation of the moral tone: indeed, the people have become indifferent and callous. That fact in itself is sufficient to prove that the men of God who represent this Mission, and who have been giving out the very best that is in them in the interests of this great city, have had a task which, to say the least, has been beset with great difficulty. But, ladies and gentlemen, those of you who are interested in this work recognise the fact that these servants of God have ben content to labour on, to spend and be spent so that they in their time may contribute something to the moral tone of this great city. We thank them for their services, and pray that during the present year they may be sustained in their labour of love.

APPLIED CHRISTIANITY.

The Report presented by the Secretary is a most illuminating document. Every line is well phrased; every paragraph is a demonstration that the London City Mission, if it stands for anything at all, stands for applied Christianity. I wish it were possible for every one of you in this audience to read this report line by line as I have done, and then pass it on to their friends whose sympathies are not yet associated with the Society's work, and if there is any question in their minds as to what the City Mission is doing, they will soon be

satisfied that it is a practical institution, rendering a magnificent service to God and humanity in ever-increasing measure.

I feel sure I voice the feelings of this assembly when I say that we sorely miss the presence of our honoured Chairman and late Treasurer, Mr. F. A. Bevan, who last year completed fifty years' honourable connection with this Institution. We regret that his physical disabilities preclude his attendance this morning, and our prayer is that God will abundantly bless and sustain him in the eventide of a life that has been nobly and ungrudgingly spent in the higher interests of London and its people.

I desire to call attention to two points indirectly suggested by the Report. The first has regard to the demobilisation of His Majesty's Forces at present taking place. This process, while it unfortunately creates a new problem, happily affords a unique opportunity for the London City Mission. Do we not remember with glowing pride the superb millions of our British citizens, who marched from their homes to the slaughter-house of war in 1914 in order to set the foot of humanity on a new road? With bowed heads we pay our tribute of honour to the heroic dead, the men who from the red dawn of August, 1914, to the red sunsets of September, 1918, laid down their lives at the shrine of liberty. There never was a braver or nobler band of men than those who constituted the British Expeditionary Force. But do not make any mistake. The B.E.F. has by no means been a short cut to sanctity. No man is a saint merely because he has proved himself to be a hero. Our chaplains who have done brave and noble work across the Channel tell us there are many more heroes in the British Army than there are saints; but one of them, a Canon of Southwark Cathedral, has remarked that every hero has at least some of the stuff whereof God fashions Hissaints, and many of these men are nearer sainthood than we dream. Why is this? Because these men, during the war, have been in danger of real extinction, and that new experience has given them a new outlook, with the result that, to a large extent, they are returning to civilian life less critical and far more sympathetic with Christian thought and effort. They may not be able to define their religious faith, but at any rate they are and will be

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susceptible to religious influence, and herein lies our golden opportunity. We are being told by certain people obsessed with pessimism, of all sorts of things these men will demand at the hands of the Christian Church when they return, whereas there never was a period in the Church's history when the needs of men were studied more sincerely

and courageously than is the case at present. What the Church needs at this moment is not apology nor defence, but demonstration. If any critic can show us a better programme for the upbuilding of the Kingdom of God than that represented by the Christian Church, we will welcome him as a prophet.

What connection has this with the work of evangelism? Simply this, that since the Armistice at least 500,000 men in the London area have been demobilised from His Majesty's Forces, and absorbed in our civilian population. This is a direct challenge to our Society, as soon as the

way is clear, to increase the number of its missionaries that they may visit the thickly-populated areas and centres of industry, and get into sympathetic touch with ex-Service men and minister to their spiritual needs.

CALL OF THE TIMES.

The second point I wish to emphasize is that while the Society's income has been well maintained during recent years, the number of missionaries has declined from 400 in 1910 to just under 300 last March, owing to increases made in the missionaries' salaries before the war, and the granting of inevitable war bonuses since 1914. These latter represent an extra charge on the General Fund of more than £10,000 per annum, and we need this year in new contributions a sum equal to that amount if we are to increase our staff, and render our Society equal to the task of the new time.

We have heard a great deal lately about the living wage, but we are here this morning to appeal for a living income, and we believe we shall not appeal in vain. I am convinced the London City Mission is one of the soundest investments any man can possess; nay more, it is a gilt-edged security of the highest order, and those of us who invest in

it will show a high rate of interest in the ledger of Heaven.

I have only one word in conclusion: a Mission in an ordinary city is always a great work, but the evangelisation by the London City Mission of the heart and centre of this great empire is a work of the greatest magnitude and importance. The problem of this great city of ours is always an attractive one, especially the religious side of it, by virtue of its complex nature. The very fact of the growth of the population, increasing by nearly one million every decade, brings with it inevitable evils, for the war betwixt good



SIR R. MURRAY HYSLOP, J.P., Member of the Parent Committee.

and evil always wages fiercely in our congested areas. Cities in all ages have been the condensation of good and the congestion of evil. They are at once the result and the enemies of civilisation. There are few of us who really know London. We may know its highways, but only our city missionaries know its byways, and it is in the byways of this City that the great work for Christ and for the cause of humanity is to be accomplished.

The Rev. Preb. H. W. WEBB-PEPLOE, M.A., moved the following resolution:

"That the Report which has been presented be adopted, printed, and circulated, under the direction of the Committee; that Mr. F. A. Bevan (who retires from the Treasurership after thirty-two years' invaluable service in that capacity) be the Society's

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Chairman; and that the gentlemen whose names are printed on the leaflet distributed throughout the hall be the Committee for the ensuing year, with power to add to their number."

He said: I have had the honour of Mr. Bevan's friendship for over forty-two years, since I came to London. His honoured father, Mr. R. C. L. Bevan, was one of my most faithful supporters, and his son has followed him faithfully, not only in his religious life, but in my congregational life. I trust that you will not only elect him, but in the providence of God be allowed once more to see him in the chair at the Mission House.

There are many honours given to a man in this life by the Mighty God, and especially those who offer the Gospel to their neighbours are honoured by Him in a remarkable manner. Of all the honours I have myself received as a worker for Christ and a preacher of the Gospel, very few, if any, can exceed in happiness and pleasure that of being associated with the work of the London City Mission. It has been before my eyes for the last forty years, and I have watched it with the deepest interest. My people at St. Paul's, Onslow Square, were willing to give very largely to it from the commencement of my career. Some of you may know Mr. Hawes, the missionary to the theatrical performers. I have watched his work and received his report half yearly I think for thirty-five years. My congregation have been permitted to give the money for his stipend, and it is remarkable to learn from his reports of the blessing of God on the work that he has done.

PRAYER ANSWERED BY TELEPHONE.

Listening to the Secretary's statement about answers to prayer brings to mind a lively remembrance of a recent event along the same lines. Three months ago I went down to the City to attend the Committee meeting of a new Society. I arrived five minutes late, and as I entered, the Chairman was blaming the secretary for being £200 behind that month. "I have a horror of debt," he said, "and I hope it will not happen again!" He thereupon asked me to kneel down and pray that God Almighty would meet the need. I did so and prayed for three or four minutes. On my left was a gentleman, who, when I rose from my knees, said the telephone bell at the end of the hall had been ringing all the time we had been in prayer. He then went to the telephone, and after four or five minutes came back and said: "A stranger says that he wishes to offer our Mission £200 in order that it may spread the Gospel, and go forward if possible." We had been kneeling in prayer the whole time the 'phone had been ringing, and God was sending us £200 at the very moment I was praying for it. Does not that constrain you to go forward and determine to pray humbly and heartily for this valuable Society, that God will bless and honour it, and meet all its requirements?

I do not know any work which is more valuable than that which has been done and is being done by the missionaries connected with this Mission. I have had two of them under my care, working in my own affiliated district during the past few years. If I still remained at the head of St. Paul's Church, I should see to it that the money was provided, and the men fed bodily that we may use them spiritually.

I want you to realise the nature of such work as the London City Mission does. We clergy and ministers are singled out by special dress and manner, and some people are apt to despise us because they think ours is a professional work. In their godlessness and carelessness, they say: "You are paid for your job, but we don't want it, so you had better go about your business!" People ask, "Can that happen in London, with its population of eight millions, running fifteen miles from north to south? Is it possible that these people, with the light of the knowledge of the glory of God as it is put before them, can remain in degradation and darkness? My friends, I wish I could say otherwise. You heard from your chairman a word of gratitude for the men who have returned from the war, and undoubtedly there have come back to us a very large number of men touched by the emotions of the war and made to listen in their hearts to the voice of God. At the same time there is distinct and clear evidence given to some of us to the effect that many who have returned have launched themselves out not for the Gospel, but as it were against it, in order to take that liberty which in their case is licentiousness, and that they are giving

themselves deliberately to reckless and careless lives. The reckless joviality, degenerating into sin, on the part of a large number of the men who have returned is plain. No man, for example, can walk through Victoria Street, where the Colonials go so much. without observing a rather ugly kind of familiarity between men and women. The whole thing is visible. We ought to remember that those who have returned have special temptations, and with the special temptation there is need of special provision of grace. What we therefore ask of men and women who belong to God is this: Give all the assistance you possibly can to your own minister first, that he may have courage and help in his preaching and visiting as he has to do it day by day; and then, secondly, to the city missionaries who are more acceptable by far to the godless, the reckless, and the profane. I do not speak disparagingly of the missionaries, but for the most part they are men who at some time of their lives moved in business and on the same social level as those to whom they are now called upon to speak; hence, they minister to the people with a fitness and in a way the clergy cannot do. They visit the people with a sense of brotherhood, yet as those who have been rescued from the degradation and misery by which they are surrounded. We beg you therefore to encourage the missionaries in dealing with men and women who are utterly without Christ and without any knowledge of the Scriptures. The missionaries are wonderfully qualified and ever willing to teach such people the Gospel of the Lord Jesus Christ.

Having narrated a moving incident of a dying girl, whose witness to Christ as she passed through the valley was: "He is so real to me," the speaker went on:

Ladies and Gentlemen, let Him be real to you. I speak as an old man, whose days are certainly numbered, and who knows it, and I cannot therefore refrain from speaking in a hortatory and humble manner. Let Him be real to you, and you will promote this London City Mission with all your heart and bless these men. That is what I believe this Society does, it preaches Christ, and that is why we are able to support it on all hands, because it gives the Person. It is not supporting the Church system or the

Dissenting system, but it is giving the people Christ.

THE BOLSHEVIK GOSPEL.

When John Bradford was being taken from West London to Newgate to be burned, they gave him leave to speak on the trolly. The roads were crowded and all the way down, so history tells us, he shouted, "Christ! Christ! None but Christ!" I feel that is the need to-day. Now hear the Bolshevik gospel actually preached. The Esthonian newspaper Saaremaa, a copy of which has reached this country from Stockholm, contains the following report of a sermon delivered by the Bolshevik preacher Waller in the church of Werro (Livonia) to the working population:

"The Lord as Autocrat and Slaveholder keeps the inhabitants of Paradise in the dark, but the devil as instructor and revolutionist opened Eve's eyes and gave in this way all the good ideas to man. God is a despot and autocrat; the devil was the first revolutionist who has indicated the right way. To you, my comrades, I communicate in the name of the devil that you all belong to the devil; may the spirit of the devil accompany you and give you strength to maintain the revolution of the workman."

That is the danger of the workman here, I grieve to say, even as in Russia, in many ways, and the danger is so great that it must be met by a counter-revolution, viz., Jesus Christ and Him crucified.

I thank God for this privilege of saying a word on behalf of the beautiful work of the London City Mission, and I ask you to appoint the gentlemen whose names have been given to you, both for the chair and the committee.

Mr. W. H. TEAGUE, Missionary in Norwood, in seconding the resolution, said:

Mr. Chairman,—It gives me great pleasure to second the resolution that has been so ably moved in our hearing and to bear witness as a London City missionary, to the power of the Gospel of our Lord Jesus Christ. I am convinced that a reconstructed society can come about only as men and wemen are delivered from their sins, regenerated by the Holy Spirit, and ruled in heart and conduct by the power of God. Consistent with this belief I purpose this morning giving a few cases of conversion showing

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that the need of to-day is the same as it has been all the way down the ages; that the Gospel is the one thing to meet that need, to enable men to live aright, and fulfil the Divine mission in their lives. Bolshevism, of which we have just heard, is terrible enough.

"Hell may be nigh, but Heaven is nigher, Circling us with walls of fire."

And if we live up to and preach the Gospel in the power of the Holy Spirit, Bolshevism and everything else will go down, because Christ said, "I, if I be lifted up from the earth, will draw all men unto Me."

I am classed as an ordinary missionary, with all that that Our work is means.

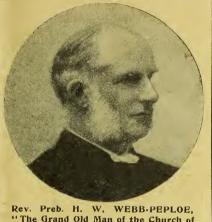
very varied. I am not going into details, preferring, as I have said, to give two cases, one demonstrating the value of house-tohouse visitation, the other illustrating the power of open-air preaching. Both concern working men whose conversion dates back four or five years, and who to-day are living and working for Jesus Christ.

HOW CONVERSION WORKS.

Visiting one day in Blackfriars, I knocked at a door and a woman answered. I saw in a minute things were not going as they should. During conversation I learnt that her husband for several months had tramped the streets, going from place to place in a vain search for employment. Meanwhile, they had to get rid of one bit of furniture after another in order to live. The wife was not a total abstainer, and the very distressing circumstances led her to drink more freely than usual.

"Do you say your husband has searched earnestly for work these past weeks without success?" "Yes," she replied, "and he is a teetotaler, so it is not through drink that he is out of work." Wishing to get the husband's confirmation of the story, I promised to call later in the evening. I did so, and found him worn, tired, hungry, and thoroughly discouraged. I resolved that before going to bed the family should have something to eat, for it is difficult to tell a starving man about Jesus Christ without attending to his bodily needs. Hence, I provided coal, bread, beef and groceries, and that night they had a feed the like of

which they had not had for many a day. Before I left, the man knelt down with his wife and six children while I prayed that God would guide him in his quest for employment. The next morning he found work, and has not been out from that day to this. I went each day, gave a word of encouragement, helped them till payday came round. Subsequently, they attended the Mission



"The Grand Old Man of the Church of England.'

Hall services, and six weeks afterwards the man stood up in answer to my appeal for an immediate surrender Jesus Christ. There were about sixty men and women present, and it is not easy thus to testify before your neighbours. Audibly he confessed: "I here and now take Jesus Christ as my personal Saviour." As a result, the wife and family were better clothed, things were taken out of the pawnshop, and the home began to wear a neat and clean appearance. Later on the wife also yielded herself fully to the Lord. At another meeting the eldest daughter stood up and witnessed before her neighbours; the little ones came to the Sunday School, and thus the whole family were influenced for Jesus Christ. To-day the converted wife is an active worker in the Band of Hope. And the husband? Six months ago I had a letter from him asking me to speak at a Mission Hall at A----, where he is now working and witnessing for the Truth. There I saw his wife and children in the congregation, a happy group, redeemed by the blood of the Lamb. God led the City missionary at the right time to the right door; for the Holy Spirit was at work on that man's heart, making him amenable to the Message through a little kindness, and preparing him for the Gospel

message. God be praised for a whole family converted, transformed, reconstructed, permanently and for ever! Verily, the Gospel is still the power of God unto salvation.

A PUGILIST'S STORY.

The other case is that of a man who had been a desperate character. He was passing through Walworth Road one Saturday night as we were holding an open-air inecting. We were exhibiting limelight views and had thrown an illustrated hymn on the screen, which a body of Christian workers were singing. One verse runs:

'Sing them over again to me,
Wonderful words of life;
Let me more of their beauty see,
Wonderful words of life."

This man, a prize-fighter, was on his way to a boxing ring in Blackfriars, where he kept the door. A careless, godless man, he was arrested by the singing and stopped. He thought to himself, "These people are singing of a life I have been longing to share all my days. They seem happy and I am so unhappy." He was spoken to by a worker, and invited to a lantern service inside the building. He came, listened to my address, and at the end took his hat and

went out. He reasoned with himself, "What is the matter? I ought to have been at the ring before this. I've got the blues; I'll go to the 'Elephant' (public-house) and have some whisky and wash it away." He ordered nine-penn'orth, raised it to his lips, but could not get it any further and threw it on the floor. A second ninepenn'orth was treated in the same way. He then walked home, intending to sleep off the effects of the meeting, but there was no sleep for him that night. He tossed from one side to the other. "Oh, that I had this life," he moaned," this wonderful life

they have been singing about!" At three o'clock next morning he got out of bed, knelt down and cried, "O God, if Thou can'st forgive a wretch like me, forgive me now! If Thou can'st give me life, give it me now!" His prayer was heard. He got up a new creature in Christ Jesus. The burden of sin rolled away, its sting and misery had gone. At seven o'clock that (Sunday) morning about twenty of us met in the chapel vestry, beseeching God to bless His work in that place that day. Who should come in but this man, his face beaming with joy. We looked at him, wondering if he had lost his way, for we belong not to the boxing fraternity but to the praying fraternity! He said, "I have something I want to tell you. This morning at three o'clock God saved my soul. I am a new man." We rejoiced with him in the liberty of the children of God, and magnified the grace that waylaid him in his wild career. When he testified before his workmates they said he was "balmy," and predicted his early return to "the ring." His reply was: "Wait and see. I'm saved by the blood of Jesus and by His help I'll witness for Him." He did so, and helped considerably in our meetings.



Mr. W. H. TEAGUE, Missionary in Norwood.

He was an old soldier, and four years ago he joined the Home Defence Corps, since when he has been the means of saving many men. One day a fellow workman said to him, "T., I wish I could feel as you feel; you seem to be so happy; I would like to be your companion." " All right," he replied, "but you must give over swearing." The man promised to do his best, but, like others who try in their own strength, he failed. "How is it I'm not like you? I've tried this week or two, and it's no good." "Old boy," said T., "it's like this. You must be converted; you need the Spirit of God to come into your heart and life; you need Jesus as your Saviour." "I don't understand," said the other. "I've been trying my best, what more can I do?" The next morning T. met him and said, "Here, old boy, I'm going to give you a present. this half-crown." "You don't mean it!" "Put it in your pocket and see." This was done. "Whose is that half-crown, yours or mine?" asked T. "Mine, and I'm going to keep it." "That's all right, old boy," and then, using every-day phraseology, T. concluded by saving "take Jesus Christ that way. Take Him as your Saviour and say, 'He is mine,' and keep Him and use Him for yourself." replied, "All right, T., I will." The next day proved the change had taken place. "I saw in a minute," said T, " the man was converted; joy was shining in his countenance." He said, "T., it's quite all right; I've got Him, and He's my Saviour." For four years that man lived for Christ; then, by some accident, he stepped on the permanent way when an express train was coming along and was hurled into eternity. T., when narrating the incident, thankfully exclaimed, "I'm so glad I won him for Christ before he was called hence!"

The resolution was put to the Meeting and carried. While the Thankoffering for Victory and Peace was taken, the Choir sang "God reigneth," after which the Rev. DINSDALE T. YOUNG, Minister of Central Hall, Westminster, spoke as follows:

Mr. Chairman and dear friends,—I appear this morning in the pathetic capacity of an invalid. I told the doctor of some of my fixtures for the week and he cancelled several. I did not tell him about this meeting—a wise man is always duly reticent !-- for I was determined that though a lame man, and not able to leap as an hart yet,-I would be here. It is my first illness, thank God, in forty years, having averaged ten public addresses a week all that time. If anybody ought to praise God, I ought. I do not believe there is a City missionary who can say " Hallelujah" more happily than I can. They found fault once with that Bible Christian of Cornwall, Billy Bray, because he shouted "Hallelujah," and he replied, " If they should shut me up in a barrel, I would shout 'Hallelujah' through the bunghole!" I feel very much in that temper this morning.

This is not the first time I have spoken in connection with this Mission, and unless I am unutterably prosy, I hope it may not be the last. It strikes me-and it should be an article of our working creed never to lose an opportunity of saying a word of cheerthat this has been a royal meeting. I was deeply impressed with the report of your valuable, and I think I may say valiant, secretary. I read it with joy the other day, and said to myself, "Why, that is literature!" and so it is. John Wesley used to say, "Why should the devil have all the good tunes?" And why should the devil have all the best literature? We want to take literature and put it on the brow of Him Who was slain, on Whose head, thank God, there are many crowns.

THE GREAT APOLOGETIC.

Then the missionary who spoke just now made an old-fashioned Methodist like me quiver with delight. That is what we want -stories of conversion. That is the missing note on all too many religious and philanthropic platforms to-day. We are talking philosophies, discussing sciences, multiplying criticisms; it is the testimony to conversion that we want. We talk about apologetics-there is no apologetic like conversion. Nothing stops the mouth of the scoffer like a saved man. You remember in the Acts of the Apostles the opposers gathered to project their opposition arguments. There they were to condemn the servants of the Lord, but there was the man that was healed standing with them, and when they saw him they could say nothing against it; and whenever the man that is healed is there, nobody can say anything against our religion. Christianity still regenerates. I said "Amen" to my friend when he said he was not ashamed of the Gospel. Ashamed of the Gospel? Why, it is the power of God unto salvation to-day as much as ever it was; all that we want is to have it preached. Even the Gospel unpreached will not save. Gospelless pulpits are the curse of the churches to-day, and one of the reasons why I think this grand Society should be supported by ministers and preachers of every church is that its agents set us all such an excellent example. They

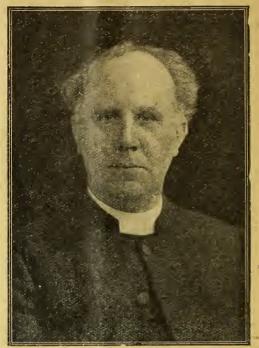
Our 84th Anniversary.

do not get up and talk Higher Criticism; if they did they would soon be dismissed! They do not pick holes in the Bible, under the pretence that it is advanced thought. They declare that "Christ Iesus came into the world to save sinners," and so He did! There are people who say the Gospel has had its day. So it has, but it has grander days before it. There are people who tell us the old message is played out, that the pulpits must be up-to-date. They are never up-to-date unless they quiver with the message of a bleeding Lamb, and salvation, not by man's accomplishment, but by penitent faith in Christ's finished work. That can transform any man, and that is the only Gospel to-day. "Oh, but you oldfashioned Evangelicals are so narrow!" is another modern objection. I saw this week a statement, written evidently by a prejudiced pen, concerning some distinguished Evangelical who had passed away. It said: "He was an Evangelical, but a broadminded man "-as if that were something extraordinary, whereas Evangelicals are more broad-minded than your advanced thinkers. The latter are wonderfully broad if you agree with them, but you differ and you will see the quintessence of narrowness!

I would say to you, dear friends, support this Society because it bears brave, ceaseless, red hot, unfaltering witness to the central truth of the Gospel, salvation by the blood of the Lamb. There are many present-day substitutes for the old Gospel, but they will not wash, they cannot regenerate. Their evangelists cannot do what that evangelist did in Southwark, or that good man who put the half-crown into the hand of a brother and introduced Christ in the wake of the half-crown. None of the modern nostrums can do that.

"SPIRITUALISM WON'T DO."

A very distinguished novelist is telling us that the Gospel of sin and atonement nauseates people and cannot meet the needs of the day; and when you ask that distinguished man what he has to substitute, he says, "Spiritualism." No, no, Sherlock Holmes, that won't do! There is no substitute for the old Gospel. The angels are flying over Heaven this morning carrying the everlasting Gospel, and it is the everlasting Gospel. Let them call us back numbers. Why, sir, I have back numbers



Rev. DINSDALE T. YOUNG, Ex-President of the Wesleyan Conference.

of magazines in my house that are infinitely ahead intellectually and as literature of some current numbers. Others call us fossils, but my friend, Dr. Watkinson, says that fossils are at the bottom of everything!

Will you allow a personal testimony? I did not mean to have given it, but the old Methodist leaps up in my heart. I have been on a sick bed for six weeks; I have had sore pain; I have had humiliating weakness; but never has the precious Cross and the atoning blood been so real to me. I have found myself shunning every thought of anything I have ever done or ever been. I have never groaned the sinner's plea as during recent weeks, and I have never proved in every chamber of my being as I have done these weeks that the Lamb Who was slain and liveth again is real, regenerating, converting, breathes a present Heaven, and canopies the sick bed with glory. I am here this morning, therefore, to pay an ardent testimony to the fundamental message which the agents of the London City Mission are carrying from house to house.

And they are doing a great political work. Hints have been given this morning, and more than hints about the danger of

Our 84th Anniversary.

revolution in this country. Yes, but in John Wesley's day there were more acute threatenings of revolution in this country than there are now. There were severe threatenings at that time also in France, and if anybody had been asked where there was more likely to be a bloody revolution, in England or France, every observant person would have said in England. But the revolution came in France and it was averted in England. What averted it? The Gospel of the grace of God. The very men that would have been acting red-handedly the part of revolutionaries had knelt at the penitent form, believed on the Lord Jesus Christ to the saving of the soul, and faith worketh by

Let that be my last word. People say, "Oh, you evangelists forget that we want morality." You can only get morality by evangelism.

"Talk they of morals? The best morality, O Thou bleeding Lamb, is love of Thee."

Salvation by faith alone is morally dangerous, we are told. My friends, a more untrue impeachment could never be preferred. Where is the most perfect morality to-day? Where Christ is implicitly trusted. What makes good tradesmen, kindly husbands, loving wives, loyal neighbours, true-hearted friends? What ethicalises? Simple faith in the atoning Christ. In the interests of morality, in the interests of this kingdom, in the interests of the politics of this country, in the interests of cosmopolitan righteousness and peace, I beg you support the London City Mission.

The closing address by Mr. N. BARRASS, Missionary to Midland Railway Employees, is unavoidably held over for want of space.

Mr. A. W. STILEMAN formally moved:

"That the cordial thanks of this
meeting be given to the Chairman for
kindly presiding on this occasion, and
also to the Clerical Examiners, Local

Superintendents, Honorary Treasurers, Honorary Secretaries, Collectors and Friends, who have kindly assisted the Society during the past year."

He said: I am not going to make a speech, but I hope you will all agree that we have had a delightful meeting. I read a book some time ago by the Rev. Canon Aitkin, "The Romance of Modern Missions." You have in the report of this Society the romance of a modern Mission. I hope you will all read it and pass it on to your friends. If that does not do something to bring in fresh subscribers to the Mission, it ought! I repeat, we have had an enjoyable meeting, whether in the reading of the Report, the speech from our Chairman, the speeches from our clerical friends, and those thrilling stories narrated by the missionaries. I ask you to pray about the Mission, to think of it, tell others of it, so that it may be supported more liberally and the number of its missionaries raised again to 500.

Mr. F. A. GRAHAM in seconding the resolution said: It gives me great pleasure to second the resolution. I am glad that though it is not on the programme, the proposer has included the speakers who have made such an effective portion of our meeting to-day: Preb. Webb-Peploe, the Grand Old Man of the Church of England, and Mr. Dinsdale Young, who, after ten public addresses every week, we must call the Grand Young Man of the Wesleyans, and the excellent missionaries. We shall all with one accord give thanks to God and to all who take an interest in such a work as this, which is necessary to the peace and happiness of our great city, the British Empire, and of the wide world.

The resolution was carried unanimously and the Chairman having responded Preb. Weeb-Peploe closed the proceedings with the Benediction.

"This world is but a quarry where the stones of the New Jerusalem are cut and moulded,"—St. Francis de Sales.





ANDREW R. BUXTON, The Rifle Brigade:*

By Sir ANDREW WINGATE, K.C.I.E.



NDREW RICHARD BUXTON, 3rd Rifle Brigade, was in the foremost rank of those glorious young men to whom the Empire owes more than we can at present estimate. As years intervene, there will come clearer recognition of the effect of their example upon the generation which inherits through lives willingly offered to death.

From this standpoint, the memoir was worth emancipating from private circulation only. Local director of an important bank where his presence at such a time seemed imperative, over thirty-five years of age and medically turned down as unfit, Andrew Buxton joined up in September, 1914. The silver trumpets sounded, and nothing had force to hold him back. It was the same to the end. He was intolerant of safety when others were in danger. Born in 1879, reared in beautiful surroundings, he was as skilful to bring down bird or deer as to land a salmon. Fond of animals, he specialised on spiders, and was almost a professional in training dogs for sport. One of a large family, he idolised his mother, and was loved by all. He was so lovable! Bright, radiant, brave, enjoying life to the full, how came he to develop a character regardless of self, thoughtful of others, rich or poor? Whence came the desire and the power to make others happy? First, his mother's influence, and all readers will wish that the book contained her but, chiefly, because from the age of sixteen he realised his Saviour Jesus Christ as a living Personality in his daily life. At Harrow and at Trinity College, Cambridge, as in the Army, he was as fearless and happy in speaking to boys or men about Jesus Christ as he was in sport or in war.

From another point of view, this book will specially appeal to those who have lost dear ones and have no clear idea of their life at the Front, how they lived and died. There are many fascinating accounts of the war, its battles and its heroic deeds, but in this volume we obtain a picture we can never forget of the daily and nightly existence of an infantry subaltern in the early years of the war-the officer, above all others, who endured, died, and never failed. The book is a collection of letters, very simply written, mostly to his mother with whom he corresponded nearly every day.

After nine months' training, Andrew Buxton crossed to France in July, 1915, and was posted to the 3rd Rifle Brigade, with which battalion he remained—save for a short service on the staff -till he fell on June 7th, 1917, killed by a machine gun bullet. We read the description of alternate occupation of trenches and rest camps, first in quiet sections of the line, then in more exposed positions, till the guns and the shelling seem never to cease, and all night long the tired men are repairing damage. Next, we are taken to battle ground, where the battalion is in reserve, but casualties increase, till finally there is the experience of heavy fighting.

The dominant note in it all is joyousness. After eight terrible months in the Ypres salient, he says he left it "feeling never more fit." He generally, even under shell fire, could sleep excellently. "I feel just bursting with life." "It is a great day to live in and I am thankful in the extreme to be so fit and able to see it."

However heavy the firing, Captain Buxton's keen eyes noted insects, birds or animals. He was as quick to detect a tired man, and carry his load. His physical strength, calmness of nerve, and interest in everything seemed to thrive in danger. His bravery and coolness were so natural that he was only made aware that he had done well by expressions of commendation. He was no born fighter. He had to nerve himself to a hateful necessity. He even prayed that he might not hesitate to let off rifle or revolver. It came about eventually just as one would expect, to save his men from snipers. "I kept ready and returned one on two rounds." He was an excellent shot and there were no more casualties from that source.

This practical turn of mind is seen in other ways. For example, his company, after having been subjected to a prolonged period of terrific shelling, arrived at the billets in rear during the night. Sunday forenoon was spent in the luxury of a wash and change of clothes after many days. In the afternoon Captain Buxton arranged a game of football for the over-strained men, and following that, there being no chaplain, he conducted evening service for them. It was his custom to take services with his platoon or company as often as possible on Sundays. His biographer writes, "Prayer was the breath of his spiritual life, the Bible its daily nourishment."

Captain Buxton was always ready to take a sporting view of things. He writes, "Trenches are good friends of mine. There is a great charm

A Memoir, edited by Edward S. Woods, M.A., C.F. 300 pages (illustrated), Robert Scott, Paternoster Row, E.C.,

Andrew R. Buxton, The Rifle Brigade:

in tumbling into or out of bed without any worry of taking off or putting on clothes." Yet, the unceasing strain began to tell. He sadly missed the splendid officers, the well-tried men, he had before the losses in the later battles. One after another of his friends fell. Invaluable N.C.O.'s were killed. He wonders why staff jobs are given to men with no trench experience. "The absence of that experience is continuously obvious." The criticism was quickly answered, for in December, 1916, he was appointed to the staff of the 73rd I. Brigade. He felt quitting his men, whom "I have such a tremendous admiration for and some of whom I feel I deeply love." On the other hand, "I think trench life had become for me a very great strain," chiefly owing to want of sleep, as he would never send a subaltern on dangerous night duty.

Andrew Buxton possessed much of the child spirit, which ranks a man "greatest in the Kingdom of Heaven." When C.O. of his company, he regarded each one of his four platoon officers as far better than himself. French folk, where he happened to be billeted. even for a night, remembered him. He hesitated to ask for parcels because at the particular spot men had to carry them through a danger zone. The children loved him, he could do so much to interest them. One of the little nieces expresses, in the sentence with which the book closes, what must be the feeling of all who knew this gallant, brave, chivalrous officer, at all moments conscious of the Presence of Christ. "I am glad God took him because he will be so happy in Heaven." "Jolly old Andrew!" as his brother officers used to greet him. He abode in Christ's love and his joy was full (John xv. 10, 11). How could the enemy expect to win against British subalterns of whom this delightful memoir presents to us a fascinating example?

Mr. Buxton, as he then was, joined the Committee of the London City Mission in 1906. He was very junior to most of the members, but the elders looked to hin as likely to take a leading part. He had some affinities with London City missionaries. He had a little medical knowledge, and his "First Aid" training saved lives at the Front. He had always taken trouble and exerted himself to make his lads' and men's clubs popular. He understood men, his sympathies were always open to their wants, and his loss to the L.C.M. was much felt. His experience would have been an invaluable guide in the coming years.

To the missionaries themselves, the life gone from the corps conveys a message. In the worst of slums, however bad the treatment, amid the hottest temptations, "stick it out." Let joy in Christ be your strength and the sign to all of coming victory.

THE WORKER'S STRENGTH.

"Concentration of passionate appeal, which irresistibly brings the resul for which the whole soul has centred everything." Rev. W. R. Bird's article on Evangelism, in the Preacher's Magazine."

It remains to be proved

How the Saviour will use
Faithful ones wholly moved
By His Spirit, who choose
To devote heart and life to Him; ever, and half-hearted service refuse.

To concentrate thought
And feeling and aim,
The one goal being sought,
Throughout life the same,

This—this—will bring praise from above, as divided intent will reap blame.

What is worthy of this
Pouring out of the life?
Bringing down Heaven's bliss
To a World with Sin rife—
Man's peace with his God, through the Cross of the Son, the end of the strife.

WILLIAM OLNEY.

Mr. W. MIDDLETON CAMPBELL.

As we go to press we learn with sincere regret of the unexpected death of Mr. W. Middleton Campbell, a warm friend of the Mission, who, during nearly forty years, has been intimately associated with its affairs. Elected a Member of the Committee in February, 1880, and rejoining in 1892 after an interval of three years (owing to his numerous engagements), he proved a source of strength to their counsels, while his grasp of financial matters was of incalculable benefit to the cause. From the first he took a practical interest in the varied departments of the Mission. He regularly attended the meetings of the Board, and besides being guarantor for a poor district, and local Superintendent of a Missionary, his contributions to the Society, especially during the last decade, were on a princely scale. He also shared on two or three occasions, the cost of the Missionaries' Annual Outing, and in other ways showed himself solicitous for their welfare. Deeply regretting the loss sustained by his death, the Committee gratefully recognise the Lord's goodness in having sent to the Mission so valuable a friend and benefactor, and hereby tender their heartfelt sympathy with the bereaved family.

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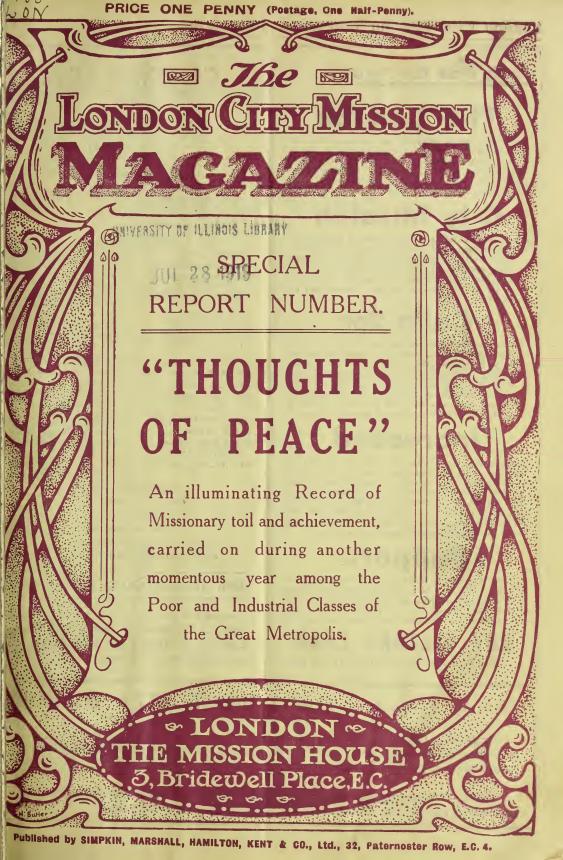
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City Mission

are, in many respects, unique. Special Missionaries, experts in Evangelism, visit factories and workshops, docks and wharves, public-houses and coffee shops, teaching and preaching the Glad Tidings of the Grace of God. Over half a million working men are reached every year. The need of London, especially at the present time,

Calls for

MORE MISSIONARIES of the type sent forth by the London City Mission. Will you lend a hand? True to first principles, the Society is Protestant, Pioneering, Inter-denominational, and Evangelistic. It is the Ally of all Churches and the rival of none. It does not proselytise. Its one object is to make bad men good, and win adherents for the Kingdom of God. To this end the Committee earnestly solicit

Increased

support. The Society has its hand on the pulse of the City, while the manifold results of its labours are doing much to prepare London for the new time. National righteousness and prosperity depend largely upon the character of the people. But what if they languish in darkness and remain destitute of spiritual life? Such conditions are painful to contemplate, hence the Society's urgent appeal for increased

Support.

The sum required to maintain the normal and postwar operations, and to provide for the missionaries, their wives and children, approaches £1,000 weekly. Friends desirous of blending patriotic effort with spiritual service for the benefit of the Metropolis should

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NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

July, 1919.

SPECIAL REPORT

: NUMBER : :

CURRENT NOTES.

We announce with much pleasure the election of two new members of the Committee, namely, Brig.-General R. N. Gamble, C.B., D.S.O., and Colonel Arthur Smith, D.S.O., both of whom rendered distinguished service in the war.

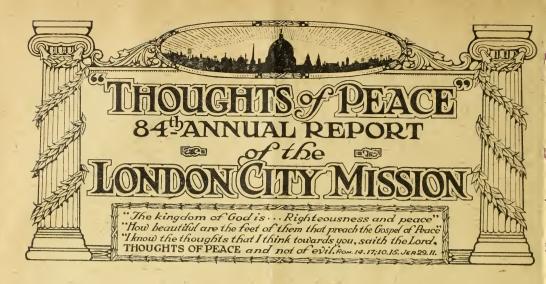
At their meeting on June 2nd, SALARIES OF THE MISSION= the Committee, after careful consideration, unanimously voted a ARIES. fourth bonus in favour of the missionaries, thus increasing their pre-war salaries by £50 per annum. Confident that the Society's friends and supporters will warmly endorse this decision (the cost of living having advanced 100 per cent.), the Committee urgently appeal for special gifts and increased subscriptions towards meeting this heavy liability (about £15,000 per annum) rendered inevitable by the exigencies of the times.

The Annual Communion Service ANNUAL COM= MUNION SERVICE. (held last year at St. Bride's Church, Fleet Street, E.C.) took place at the Metropolitan Tabernacle (Spurgeon's) on Tuesday, the 17th ult., conducted by the Rev. Charles Brown, D.D., Minister of Ferme Park Baptist Church, who also delivered the preparatory address. There was a large attendance, and the occasion proved to be one of spiritual upliftment and renewed consecration of the whole brotherhood to the work of God in the great city. At the close, the communicants were hospitably entertained in he Tabernacle Lecture Hall by the Chairman and Vice-Chairman of the Mission.

The Society having recently lost by death some of its most of the city, hoped that a perusal of the accompanying Report will induce many new friends of fill the gaps made by the great reaper. Granted hat London is the premier city of the world,

two things would seem to follow: (1) the evangelisation of its teeming multitudes should be our chief concern, and (2) the missionaries who labour so devotedly to this end should be a first charge on the wealth of its citizens. The Committee respectfully commend this to all believers in pioneer Evangelism, more particularly to those who have business or financial relations with the Metropolis. During five years the Nation has shown unstinted sacrifice in the cause of liberty and public right. Now that victory has crowned our efforts, shall we withhold our money from the cause and the claim of Christ?

By the unexpected and tragic THE LATE death, following a fall from his motor car, of Sir T. F. Victor BUXTON, Bt. Buxton, Bt., many religious and philanthropic agencies suffer a heavy loss, actively engaged as he was in so many good works for the cause of Christ and humanity. For ten years (1891-1901) the late baronet served on the L.C.M. Committee, and his decease severs another link between the Society and the family of its first and second Treasurers-Sir Thomas Fowell Buxton (1835-45) and Sir Edward North Buxton (1845-58)—while the third baronet, Sir Victor's father, was a warm friend of the Mission and a liberal contributor to its funds. A man of radiant personality and transparent goodness, Sir Victor Buxton (to quote from the Rev. Cyril Bardsley's fitting tribute, delivered at the Memorial Service in St. Bride's Church, on the 10th ult.) " was one of those pure souls in which evil seemed to have no place. His whole life was marked by great faithfulness. To every task he brought the best he could. The spirit of prayer pervaded all he said and did, and the secret of the life so pure, so selfless, so faithful, was the Lord Jesus Christ." Our heartfelt sympathy goes out to his widow, Lady Buxton, to his eldest son, the present baronet, and to the whole family in their sad bereavement.



common with every organisation affecting public welfare, the London City Mission swells the chorus universal thanksgiving at the return of peace, consequent upon the amazing triumph vouchsafed to the cause of the Allied Powers. "Sing, O ye heavens, for the Lord hath done it. . . . Bless our God, O ye people, make the voice of His praise to be heard. . . . His holy arm hath gotten Him the victory." Tongue cannot tell nor pen describe the marvellous heroism and fortitude displayed by each of the Services during the tragic years of war, but the crown must be placed where it belongs—on the head of the Eternal Lord. After the world catastrophe

The New -what? The vision of a City Outlook. wherein dwelleth "righteousness and peace "; of an era characterized by progress and reconstruction, with a new estimate of human values, and new impulses toward civic and international goodwill. Such is the vision: what of its realization? How is the passion for a new order to prevail over man's selfishness and inordinate desire? For the war has changed the face of the world but not its heart, neither has it purified the currents of national thought and feeling. Despite the tremendous sacrifices shared by all classes in the dark days, and the pooling of varied interests for the common weal (than which nothing half so wonderful adorns our nation's story), events since the armistice suggest that a better London can only be reached by getting men to embrace the principles of the

Gospel, upon which true progress ultimately depends. Now as ever, the heart of all human problems is the problem of the human heart, and here "the Gospel of Peace" stands out in glorious pre-eminence—its light undimmed, its power undiminished, its glory unexcelled.

REVIEW OF THE YEAR.

The Committee deeply regret the loss during the year of three valued members of their body, viz. Sir C. Ernest Tritton, Bt. (Vice-Chairman), Mr. H. W. Maynard, and Mr. Graham P. Spicer, obituary notices of whom have appeared in the L.C.M. MAGAZINE: also Dr. A. E. Stansfeld, the Society's Hon. Consulting Physician, who (as in the case of Mr. Spicer) succumbed to the influenza epidemic in the midst of a brilliant career. On the other hand, the Committee report with unfeigned pleasure the succession of Mr. W. G. Bradshaw to the position of Vice-Chairman (though only temporarily at present), and the election of Mr. Frank A. Graham to the membership of the Board. The retirement in April (1918) of the Rev. Martin Anstey, M.A., B.D., from the joint Secretaryship of the Society, following a breakdown in health, is much regretted by the Committee, who thankfully acknowledge his eminent services rendered during the previous eleven years. The Rev. John Arnold has also resigned his post as Organising Secretary for Scotland after 32 years' faithful work, the vacancy having been filled by

the appointment of Mr. F. W. Cannon, late missionary in Croydon.

The health of the missionaries, on the whole, has been fairly good. Owing to advanced age and infirmity, six have been placed on the Disabled Fund, while sixteen others have answered the call to higher service, of whom seven were on the active staff, and nine were retired.

The number of missionaries on March 31st last was 296 (including 18 serving with H.M. Forces, and 6 loaned to other Societies for work among the troops at home and abroad), being 16 fewer than on the same date last year. The diminution is due chiefly to the requirements of the Military Service Acts, which (with one exception) prevented the Committee from filling the vacancies caused by deaths, resignations, and retirements from active work. It is earnestly hoped to increase the staff in the near future, provided sufficient means are forthcoming.

THE SOCIETY'S TREASURY.

The receipts from Legacies during last year were of an unusually large amount, for which the Committee desire to express their profound gratitude to God. Bearing in mind, however, that receipts from this source vary considerably from year to year, and that it is desirable in the interests of the work that the Society's income should be kept as free from fluctuation as possible, they have deemed it wise to take into the General Fund each year the average amount of Legacies received during that year and the preceding nine years. In addition, they have been able this year to replace from Legacies most of the Capital of the Disabled Fund which had been sold to meet deficiencies caused by the Income of the last seven years falling short of the Expenditure by a sum averaging £2,400 per annum.

Taking the average amount of Legacies for the last ten years into account, and after making the deduction above mentioned, the RECEIPTS of the GENERAL FUND were £49,600, which is £2,283 more than the Receipts in the previous year dealt with in the same way. The Receipts last year, apart from Legacies, were £32,113 8s. 2d., an improvement of £424 on the previous year, while the EXPENDITURE amounted to

£48,945 is. 7d., an increase of £3,555 i3s 6d compared with the same period.

The Committee acknowledge with deep gratitude the self-sacrificing courage with which the missionaries, and their families, have faced the hardships caused by the war. The increased cost, however, of every, necessity of life has made it imperative to augment their salaries by war bonuses, the full effect of which is not manifested in this year's accounts. The current year will show a large increase under this heading. Since 1914 some of the missionaries have been temporarily employed by other Societies, thus relieving to some extent the funds of the Mission; now that they are returning, additional Subscriptions and Donations are urgently needed for their support, and to meet the heavily increased cost of the work. The Committee regard with much concern the falling off of £1,062 in the receipts from Metropolitan Associations, due to death of many generous supporters. these Associations are the principal source of the income of the Mission, earnest prayer is invited that new friends may come forward to take the places of those who have passed away. Never in the Mission's history has the work been more needed than now amongst the masses of our population, the large majority of whom never enter a place of worship, and can never hear the Gospel unless it is brought to their homes, or the places where they work. Yet the number of the missionaries employed has fallen from just over 400 in 1910 to less than 300 at the present time, and alas! there are many vacant districts. Will not some who read this Report, and who love the Gospel of our Lord Jesus Christ, and know its healing and uplifting power in their own lives, come to the assistance of the Committee by increasing their own contributions and making a definite effort to obtain new supporters of the work?

The RECEIPTS for the DISABLED FUND were £8,018, an increase of £5,578 over the previous year, also due to legacies, while the EXPENDITURE was £5,413, a decrease of £99. Here again is cause for deep thanksgiving, although as indicated above the expenditure during the last seven years has exceeded the income by over

£17,000. The ability of the Committee to make provision for the old age of missionaries who have exhausted their best strength in carrying the Good Tidings to the slums and backwaters of the Metropolis is de-The liabilities upon pendent on this Fund. it are likely to become heavier as the years pass, and gifts and subscriptions to an increased amount are required. Doubtless our gracious God and Father will provide for those who have thus spent themselves in His service; but He will do it through His faithful stewards to whom He has intrusted the means. What a privilege to be the Lord's almoners, and the succourers of His aged and infirm messengers!

LONDON OF TO-DAY.

What shall be said of the Capital of the Empire whose peace and higher welfare are the Mission's chief concern? Without taking a too pessimistic view, the Committee would emphasize those evils which have increased rather than otherwise during the war, inimical as they are to the best interests of London, and a reflection upon its good name,

" Poverty, except amongst Piety v. incompetents and old Poverty. pensioners has almost disappeared," writes a missionary operating in a munition area. "The people have had the time of their lives; plenty of money, good clothes, and as much food as regulations allowed. If they were thrifty one could rejoice at their prosperity; as it is, few know how to spend money, and fewer still how to save." Another writes: "It used to be said that improved conditions would elevate public morals. In this district, where the weekly wage-bill in Government yards alone runs into many thousands of pounds, the saying is not according to fact. Instead there is more drinking, an excess of pleasure, and a lowered moral tone. Thus, while poverty often leads to sin, plenty divorced from good sense has a like tendency." Scores of testimonies are to the same effect, though with the armistice, and the closing of munition factories, poverty in some directions shows an upward curve. Two incidents will indicate the cause. "The foolishness of some people is hard to understand. How else can I describe a family of three, mother and two daughters, poor enough in pre-war days, paying forty guineas for a piano none of them could play? 'Big money' will, I fear, involve many folks in black ruin." A Vauxhall missionary quotes a father and daughter whose combined wages exceeded £8 weekly. "They had a long run and might have saved something for a rainy day; yet a fortnight after they ceased work the father's best clothes were pawned for a Sunday dinner."

It is not easy to write of War-Time war-time morality. Some dis-Morality. tricts have a good record, but the stories of faithless wives, unmarried mothers, and illicit fellowships make sad reading. "I wish it were possible to write favourably of the morals of the people, but alas, truth lies in another direction. Many soldiers' wives and young women have gone under, the result being evidenced by wrecked lives and ruined homes." Other pictures still darker are given, showing the terrible consequences of sub-letting and the herding together of grown-up children. As an illustration of moral good effected by a single missionary on an ill-starred district, the following probably constitutes a record. "Things were always bad in Bedfordtown, but they have been infinitely worse during the war. Yet, as a by-product of mission work during twenty-five years, I have persuaded and personally arranged for 310 couples to marry, after they had lived together for varying periods, and, in some instances, brought up large families."

The growing evil of Betting and Gambling all classes. "Men, women and affects children are infatuated by it," says a missionary in dockland. "The 'touts' of professional bookmakers visit the wharves and workshops; barbers act as betting agents, and many tuck shops initiate children into the art by gambling for sweets with farthings! - Almost every group of boys you pass in back streets on Sunday afternoons is a betting group. Their pale faces, passionate speech, and furious glances at one another indicate that the mania has taken possession of their souls." This from an area where boys have earned wages of which

their fathers never dreamed: "Were it not for other evils, I could find it in my heart, for the sake of the lads, to welcome a period of unemployment. Generally speaking, they have been cursed by big wages, while gambling among them for high stakes is quite common." Sabbath Desecration is still prevalent, and a stolid indifference with regard to public worship cannot be denied. Kinema shows, gramophone parties, Sunday newspapers (with a combined circulation of several millions), social clubs, and public houses—such are the counter attractions to Church attendance that appeal to a large percentage of London people.

The Government restrictions The Drink regarding strong drink have Problem. produced results transcending the hopes of the most ardent reformers. The lessening of human misery, the marked diminution of drunkenness (convictions for which in the Metropolitan area were reduced from 64,617 in 1913 to 16,567 in 1917), and the safeguarding of national efficiency are matters for which we are bound to give thanks. On the contrary, the United Kingdom last year had the unhappy record of having spent £259,300,000 on alcoholic liquors (more than any previous year in its history), while the proposed restoration of the pre-war barrelage opens up a disquieting prospect. "During open hours" the bars are full despite advanced prices. and if reports as to the strength of the liquors are true, it must be difficult for people to get drunk," remarks a Deptford missionary. "A labourer tells me it costs about thirty shillings, and is only brought about by mixing beer and spirits." A worker of long and wide experience adds: "The houses at eventide are patronised by unbelievable numbers, and the debasing effect on persons who seldom visited public bars before the war is most evident. Limited supplies, moreover, have revealed much selfishness on the part of customers who often indulge in a scramble for beer, two, three, or more grabbing at the same glass. While drunkenness has practically disappeared, the neighbourly feeling of past days has given place to fury and vulgarity that at times reaches shameful limits." The Society is the only organisation that seriously attempts to

reach the landlords and frequenters of licensed premises by systematic visitation, a fact, surely, that constitutes a claim for liberal support. According to Police reports the number of apprehensions for drunkenness, thefts and burglaries, has increased considerably, following demobilisation.

Peace of the City.

During the year a sense of tension and strained relations has been everywhere manifest. Recurring strikes have followed each other like the guns of a bombardment, paralysing industry, reviving class suspicion and creating an atmosphere friendly to revolutionary ideas. True to their calling the missionaries have moved quietly among the people, enunciating the principles of righteousness, uttering "thoughts of peace," and saying in effect with John Oxenham:

"Only one way there is by which the load
Of coming ill may yet be turned to good;
One—way—only,
Come back to God 1"

A foreman at a gasworks said to a missionary, "The chief engineer and myself thank God for the influence you exert by bringing religion to bear upon the men. You have helped to save us from revolution, and the good effect of your services none can fully tell." An overseer at another large works said, "I appreciate your efforts very highly at a time when so many are in a rebellious mood. It would be almost impossible to carry on but for your salutary influence over the men. I'm not an orthodox believer, but I see the need for Christian feeling and mutual confidence such as you are striving to bring about." From Battersea comes information: "Seditious teachings are taking firm hold in all directions. The awful waste of human life, the abnormal cost of living, supplemented in many instances with hardships involved by the transition from war to peace, have developed a spirit of unrest that needs the most careful handling by the powers that be." A Leyton missionary who is "vigorously combating the doctrines of hate and anarchy," reports the conversion of two extreme men through the ministered Word. The fact cannot be gainsaid that the Society's missionaries at this decisive hour are a force for righteousness

and restraint, and as such are a blessing beyond calculation, alike to the City and the State.

FROM HOUSE-TO-HOUSE.

METHOD: Ordinary districts geographically defined, containing about 4,000 souls whose interests—spiritual, moral and temporal—the missionary is pledged to promote by all means in his power. Nearly two-thirds of the Staff are thus engaged.

House-to-house visitation prosecuted on these lines is still the basis of the Society's work. To obtain entrance to the abodes of the people; to win their confidence; to awaken by prayer and Bible reading the



"This is a lawful paper," said the Missionary. "Are both of you prepared to sign that, by God's help, you will live soberly and peacefully ever after?" (See next page.)

slumbering conscience; and then, step by step, to lead to Him who not only pardons the past, but implants newness of lifesuch is the glorious task committed to the missionaries. The undertaking is beyond the unaided power of the churches; huge parishes and congested districts render the thing impossible. "I do trust the Committee will send another good man to the parish. as I regard the work of visitation as of tremendous importance," writes a wellknown vicar on hearing the missionary has broken down in health. A slum worker thus crystallises the need: "A cul-de-sac; 24 small houses of two floors-one or two families on each floor; 66 families each averaging 6 in number-nearly 400 persons of all ages! A few of the children

go to Sunday school; one or two adults attend public worship on occasion; as to the rest—heathendom. Not one professing Christian. What an argument for domiciliary visitation!"

Commenting on the "varieties of visitation," a Hoxton missionary writes: "The district has always been written black, especially by Scotland Yard. It is the home of the coster, the ex-criminal, a part of the underworld of sin and shame. Yet the people look on me as peculiarly their own—as domestic priest, lawyer, philosopher; a tribune to whom they can turn for help and counsel on matters beyond their ken. Oh! to

bring 'the vision beautiful' into these foul homes and faded lives! There are redeeming features, thank God, and not a few witnesses to the grace that saves."

The missionaries Human agree as to the ter-Warrens. rible housing conditions in which tens of thousands of people are doomed to live. "The occupants of T- Buildings are of a low order, while the property is indescribable," writes an East-end worker. " Without -crumbling walls, broken and boarded windows; within-fallen ceilings, decayed woodwork, with accretions of dirt and filth. The rooms are such as to make decency

impossible. Yet, to be quite frank, things would be less noisome but for the depraved and reckless habits of the people." Of another district, where many souls have been harvested for God, we read: "Some streets are marked for demolition; meanwhile, respectable families in rainy seasons are flooded out, and their tenements rendered unfit for habitation. Latterly things have worse than usual, and during the influenza epidemic dead bodies have lain for days and even weeks awaiting burial." Although missionaries do not usually lodge complaints in such circumstances, the human warrens of Bethnal Green recently inspected by Queen Mary owe many of their improvements to representations made to the authorities by the missionary working in that area.

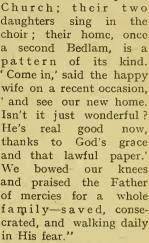
Amid such conditions personal work demands courage, sympathy, perseverance, and above all—love. By what other impulse

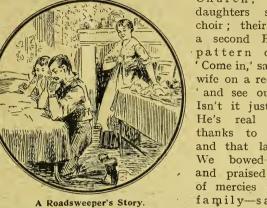
could such a ministry be sustained? There is room also for shrewd common sense, spiritual inventiveness, and an aptitude for dealing with unusual situations as here shown:

A "Lawful Paper."

A. was a d r u n ken coster, a terror to the police and the neighbourhood. Several homes had he broken up; thrice was he separated from his wife and family. Signing the pledge was useless; gripped by the drink fiend, his case

really seemed beyond hope. One day the missionary found him in Epping Forest, half starved, unwashed, wretched and undone. Again he signed the pledge, and vowed solemnly to go straight. He was taken in hand, started on a firewood round, at which he saved money and bought a few things: then he begged the missionary to get his wife to give him another chance. Sooner said than done. "Never," she snapped, bringing down her fist, "after all I've suffered." The next day, however, the couple called on the missionary for counsel and advice. "I mean to be a good mate this time, but I'd like it done properly," said A., settling down to business. "Fact is," the wife chimed in, "I won't consent till he signs some lawful paper." As neither could read nor write, the case presented difficulties. "Then," says the missionary, "came an inspiration. Holding up a blue foolscap sheet I said, 'This is a lawful paper. Are both of you prepared to sign that by God's help you will live soberly and peacefully ever after?' wife demurred. 'Me sign, after what I've endured all these years!' 'Yes, old dear,' pleaded A., 'let's both begin over again.' Thereupon I put the wax to the flame, sealed the 'lawful paper' upon which the simple covenant was written, and secured their finger prints in execution of the deed. After prayer, and some much-needed counsel from the Old Book, we parted. To-day A. and his wife are communicants at the parish





A Roadsweeper's Story.
"We kneel down regularly now, me and the girl, and life is so different."

Nearly one million domiciliary visits were paid by the missionaries to the homes of the people during last year, including 148,200 to the sick and dying.

SPECIAL MISSIONS.

METHOD: The visitation of special classes of the community, chiefly men, in the midst of their daily occupations, each missionary being responsible for 3,000 to 4,000 workers of all grades. About one-third of the Staff are thus engaged.

This second and unique feature of the Society's operations represents many outof-the-way ministries. In this the Committee have left the beaten track and addressed themselves to unusual tasks. And who would question the wisdom of a campaign that has received such abundant sanction in the lives redeemed? If any justification were necessary, however, it would be found in the fact that 80 per cent. of the people have no use for the churches. although 70 per cent. have passed through Sunday schools. This specialised evangelism extends to grooms, chauffeurs, and transport workers; navvies, costers, coalies, and bargees; millers, bakers, and hotel-servants; scavengers, dockers, gasworkers; indeed, there is hardly a section of London's toilers that does not share in this beneficent scheme. "My visits to factories and Government controlled-works," writes one

missionaries, "have been richly blest. It has been my best year. In one shop four men owe their conversion to my efforts. When they see me about they get together and pray that I may become a channel of blessing to their workmates. All the 'isms,' ancient and modern, are in evidence. At a large store a man and his two daughters had taken

up with Christian Science. I proved their satisfaction that this popular nostrum was neither Christian nor scientific, and as a consequence all three are now members of an Evangelical Church." The local superintendent of a missionary to railway-(Great Western) men testifies that "very good work is being done amongst the enginemen, some of whom," he says, " have had their eyes opened, and been led to Christ Who has given them peace in the Holy Ghost." Bearing upon branch of work, the Committee two years ago were obliged to suspend operations at the G.E.R. centre (Stratford), a depleted owing to Last spring the staff.

missionary delegated to resume the work reported as follows. "On arrival I was informed that my chance of success was a poor one. Things had changed and the prospects were unfavourable. Armed with the necessary permission I got to work, starting with breakfast hour meetings in two mess rooms, thus reaching 1,000 men. After the briefest introduction I spoke on Rom. i. 16, and had a great time. When at the close I put the question, 'Do you wish me to continue my visits? ' with one consent they voted me their man! This was the case in both mess rooms, on hearing which the manager was delighted and congratulated me on making a good start. Last year I conducted 230 meetings in factories and

workshops, the total attendances at which exceeded 40,000 persons of both sexes." The Churches obviously stand to gain by these meal-time meetings to which hundreds of toilers trace their first religious impressions. Here is a human story communicated by the missionary to scavengers.



"Taking a sweet pea blossom from his coat, he transferred it to mine, saying, 'Wear this white blossom, and as you look upon it, pray for me.'"

" A road "Daddy Learns to sweeper Pray. was in sad trouble. He could not understand, he said, why the lot of the workers was so hard. His agitated mind and soured feelings called for kindly words and wholesome teaching. Explaining how trouble sometimes proved a blessing in disguise, 1 assured him of my prayerful sympathy, and expressed the hope that trouble would bring him to his knees. Our next meeting was in the street. 'I've been longing to see you,' he said, 'I'm so unhappy. What you said about trouble bringing a fellow to his knees has come true. It was like this. My little girl needed an under-garment, and

somebody sent one along; who it was I I told her perhaps God don't know. sent it, hardly knowing what I said. night, before going to bed, knelt down and thanked Him for the warm garment in her simple way. Then asked, 'Is God kind looking up she to you, Daddy? Do you thank Him?' It took the man out of me, and I walked into the scullery and wept. I couldn't help it, for it hurts when your own children have to teach you what is right. She kissed me and fell asleep; and as I sat and thought how wicked I had been your words came back, 'may your trouble bring you to your knees.' And there in the street, leaning on his broom, he listened as

I told again how men could be freed from the burden and guilt of sin. The sequel is bright enough: 'It's all right now,' he exclaimed as I entered the local depot, 'the burden has gone. We kneel down regularly now, me and the girl, and life seems so different. I was thinking. Mr. B., it's time I joined a Church. What do you say?' We offered thanks to God, and encouraged the happy scavenger in his new course.'

The Missions to public servants-policemen, firemen, postal and telegraph workers,

and those engaged in utility services, etc., have been continued undiminished with interest and success. A notable case of usefulness is given by the missionary whose area includes the Royal Courts of Tustice.

" A n The White attend-Blossom. ant at the Courts strongly opposed my visits. We seldom met with-

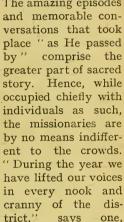
out a breeze which was not of my seeking. More than once he ordered me out of the messroom. Undaunted I kept the Bible before his eyes and sounded its Truth in his ears. The soul of the man, however, seemed trebly barred, and I concluded he was beyond hope, little dreaming what was in store. Last summer he came out of his way to greet me and enquire after my health. His changed attitude and friendliness were such that for the moment I was hardly more pleased than puzzled. Then a beautiful thing happened. Taking a sweet pea blossom from his coat he transferred it to mine, saying, 'Wear this white blossom, and as you look upon it, pray for me. It is my new inward colour, for God has made me white through the blood of the Lamb. Your influence upon my life and your kind talks have led me to seek the Lord and His salvation.' Since then we have had sweet counsel together. As an antagonist he had grit enough to show his hate, but having a new heart ' he knows how to demonstrate his love." Upwards of half a million toilers of both sexes were reached last year along the lines of specialised evangelism.

OPEN AIR PROPAGANDA.

METHOD: (1) Holding meetings whenever practicable in every court and street on ordinary districts worked by the Mission. (2) United meetings in parks and places of public resort conducted by the Society's Three Evangelistic Choirs.

The Gospel is a wayside religion. The Saviour of the world was a wayside preacher.

The amazing episodes and memorable conversations that took place "as He passed by" comprise the greater part of sacred story. Hence, while occupied chiefly with individuals as such, the missionaries are by no means indifferent to the crowds. "During the year we have lifted our voices in every nook and cranny of the district," savs



"thus bringing within earshot of the Truth those who would not be otherwise reached." "The open-air meetings," says another, "have been fraught with much good. Sometimes as many as two to three hundred have stood round-Jews, Japs, Russians, and our own poor people. Latterly two young women, both wanderers, have been influenced for Christ and at their own request have entered institutions." A third missionary, who "woke up the district" by quoting texts and announcing mission services through a megaphone, narrates the following touching incident.

"In a street of ill repute Pathetic known as 'Little Russia,' a Scene in a Slum. soldier's wife lay dying. Before the war she and her husband tramped the streets with a barrel organ, accompanied by their daughter who danced to the tunes so as to attract the crowd. This low life told upon the body and soul of the woman who had a religious experience, but had long ago drifted into fellowships that proved her



"The dying organ grinder extended her thin arms in welcome as the husband bent over to receive her embrace."

ruin. We were missioning close by, and the song of the Lord floated into her grimy tenement, stirring old memories and creating new desires after God. Would we hold a meeting in her street, under her window? organ grinder's request was granted, and at the close I entered the room and praved that she and her husband (who was expected home on leave) might come to know the peace that passeth understanding. Another meeting was arranged for her benefit, and as this was about to begin a soldier in full kit came into view. I left the ring, greeted him warmly, and explaining his wife's condition, prepared him for the ordeal of the next five minutes. At his request I followed him into the house, and the scene moved me to tears. Hearing his voice, the poor woman extended her thin arms in welcome as the husband on entering bent over to receive her embrace. 'God has answered my prayer,' she whispered, turning to me in gratitude that knew no speech. The end came soon, but not before heaven's light broke in upon her soul, filling her once more with joy and peace. The soldier-husband was deeply affected, and subsequently thanked me in tears for the kindness done to his wife during his absence abroad."

A Bermondsey missionary sounds a pathetic note regarding these back-street meetings. "At the busy junction of wide roads and in courts and alleys the Message of Calvary has been made known to the people in their mother tongue. 'It's good of you to come and talk to us poor folks,' said a woman, standing akimbo fashion at the front door. She was offered a hymn sheet and invited to 'Thanks, mister, but I'm no scholar though I never runs down religion.' A sad light is thrown upon the habits of slum people at these gatherings. However late the hour, the listeners are seldom in a hurry to leave, while the kiddies, if you whisper 'it's time you went home,' will wonder at your ignorance, for 'muvver never comes home till after closin' time.' Or as one little waif put it, 'I likes meetings, sir, for they don't sing down our court, they only swears.' '

As to the make-up of the crowds that gather in Hyde Park and elsewhere, one thing may be said. They do not consist

chiefly of men who are sceptically inclined. Many of those who congregate started in our Sunday schools as already stated. Gradually they slipped away from religious influences, or in a blind, blundering way became alienated from Christianity. Their conversion and recovery to the Church would constitute a mighty force making for righteousness. But unless they are approached in the open how are they to be won? Moved by these considerations the missionaries lose no opportunity of bringing the Evangel of Grace to bear upon the manhood of London, whether hidden in back streets, loitering in the broadways, or discussing world problems in the open spaces of the capital.

Despite darkened streets and air-raids, nearly 2,000 open-air meetings were held last year, the number of hearers being estimated at 100,000.

MISSION HALLS and ROOMS.

These centres of light and blessing distributed throughout the Metropolis to the number of 154, are an immense boon to the missionaries, and tend greatly to increase their influence among the people. Some of the halls are lent by clergymen and Free Church ministers, others are rented by local committees, and about fifty are the property of the Mission. The friendly atmosphere, bright singing, and homely addresses appeal to the very poor, who are often sensitive in matters of appearance, and dislike the idea of attending elaborate churches and " mixing" as they say, " with their betters." The operations include social and temperance effort, with guilds, thrift clubs, mothers' meetings, and classes of various kinds. the evangelistic services, the Sunday school and the prayer meeting are the most important features, and it is with heartfelt joy the Committee report the conversion of hundreds of souls during the past year.

Two Local
Terrors.

"Some of my best workers are men who have been raised from the depths," writes an East London worker. "They understand the down-and-out element, and obeying the instinct of the new nature, cheerfully devote their spare time in seeking to save others. Among recent cases of blessing is that of a man whom the police described as 'a real

terror.' Of drunken habits and foul speech, with an altogether bad record, he was enticed into the mission-room, and after a while vielded to the Gospel appeal. His stand was challenged by the devil who tempted

him sorely, as did his companions, but he triumphed by Divine help. His one desire is to win souls; and to this end his Sundays are mostly spent amongst the derelicts in the lodging-houses of the district.

" Another local terror was B., an inveterate drinker, whose wife on account of his antics often cursed their marriage day. He came to the hall one evening and was pricked to the heart by the preached Word. An inward battle ensued. victory ultimately crowning his trust in God. He too has developed well, and assists me nobly in the work. His wife and two daughters are 'heirs together of the grace of life,' and constant attendants at public worship."

The number of drunkards hopefully reformed last year through the influence of the missionaries was 263.

It frequently happens that good impressions in the course of house-to-house visitation come to harvest in the mission rooms. Numerous instances could be cited, but the subjoined one from Hampton calls for special thanksgiving.

" Corporal M. came to our The Home Sunday school when a lad. Builders. He joined up in 1914, was wounded in France three years later, and sent across to a hospital in Colwyn Bay. He there met a young woman, was married, brought her to his home here (Hampton), and returned to the front. For a time the wife attended our mission room with her husband's mother—a convert of the L.C.M. Before returning to Wales she gave her heart



"Here you are, sir, read my Jim's letter. Something has changed him, for he writes about God, and says he ain't afraid to die." (See next page.)

to the Saviour, and signed a card to that effect, at the same time taking one for her husband who was informed of her new resolve. He signed the card on May 6th, sent it back, and came out very bright for

the Lord. On August 10th he was killed. Writing to his mother a few hours before, he said, 'Tell the missionary I never regretted making that decision. If anything happens to me, I shall go to be with It has been a Christ. hard struggle, but, thank God, the vow has been kept.' The news of his death was a great shock. 'I think I should have gone mad if he had not signed the card,' said the mother who passionately loved her boy. The work of grace in this family is remarkable. On the day the Corporal 'signed on' for Christ, a sister of his entered the narrow way, while another sister stepped over the line at his Memorial Service, held

25th. Then there was a on August brother fighting in Italy for whom much prayer had been offered. He came home on leave, attended the mission meetings, and returned taking a decision card with him. This was sent to me later duly signed, while letters to his relatives witness to his being right with God. Thus all the members of this family, with the mother and daughter-in-law, have been won for Christ through the work of the City Mission."

It is along such lines that the Society is taking serious part in the work of reconstruction, inasmuch as homes founded on righteousness and domestic peace are at once a national safeguard, a source of moral health, and a 10y for ever.

Over 25,000 meetings were held in mission rooms and cottages during last year, while through the various efforts of the missionaries close on 2,000 persons were induced to become regular attendants at public worship, of whom more than 600 became Communicants, whilst 260 were restored to Church communion.

WAR-TIME MINISTRIES.

The Society has loyally carried out its war-time programme during the year. work in London military garrisons and at the Royal Naval Depot (now a dispersing centre) has been greatly appreciated, likewise the visitation of munition areas, military hospitals, and various Government works dotted over the Capital. While space considerations permit only a passing mention to these efforts, emphasis must be laid on the voluntary correspondence with service men in home camps and abroad, a task of love undertaken by the missionaries which has gained innumerable accessions to the Lord's kingdom. Just what is meant may be gathered from two selected incidents. A coalies' missionary, whose visits to the yards have been somewhat irregular owing to his work in military camps, writes: "Our letters to coalies in khaki have borne rich fruit. 'Here you are, sir,' said a coalie after enquiring for weeks if any one had seen me, ' come and look at my Jim's letter. Something has changed him, for he writes about God, and says he ain't afraid to die, though he'd like to come back to Blighty, and go on different at home and at work.' After I had read the letter the old man continued, 'Ain't it what I tell you, sir? The war has changed him and made him religious. You used to talk to him a lot about God, and I fancy you knew this was coming off.' He thought a minute, and taking my hand gave way to his feelings. 'Thank God, my boy is alive and safe; per'aps he'll come home again shortly.'

"' We will just ask Him, Dad, shall we?'
"The old coalie removed his hat and bowed
as I prayed for his soldier son."

The next incident is from a suburban area where the missionary and his helpers have latterly experienced the breath of revival.

"Lieutenant A., a Bible Class member, writes from France: This message has been delayed with a purpose. I now send word that I have accepted Jesus Christ as my

Saviour-King. I did not let you know earlier because I wanted my conversion to stand the test of time. After several trying months I am still on the good road, saved body and soul. God has answered my prayer for a companion likeminded with myself, and our fellowship is all one could desire. How much cause there is for thanksgiving! Blessed and preserved far beyond my deserts, I am enclosing a cheque (£6) which I shall be glad for you to use as you think best. My leave is almost due, and one of the things I look forward to with pleasure is a visit to the dear old City Mission.' This leave was delayed owing to wounds received in one of the big pushes; but the lieutenant wrote from Reading: ' Here I am in hospital, thanking God for sparing my life. There are no complaints, and I am having grand times with my Bible, and as to communion with Jesus, the words of the hymn are true:

'Moment by moment I'm kept in His love.'

"What an empty place this world would be without Him!"

As far as can be ascertained between six and seven thousand men from City Mission halls joined H.M. Forces during the period of the war. 'If it be granted that "a good soldier of Jesus Christ" is a perpetual rebuke to every form of evil, and at the same time a power working for righteousness, who can appraise the Society's contribution to the national welfare during the past four years?

LONDON'S UNDERWORLD.

There are districts where the Mission is operating whose conditions are terrible beyond description—Spitalfields, Hoxton, Whitechapel, Notting Dale, Somers Town, to name only a few. Here and there are low-type lodging-houses, one-room tenements, whole streets of furnished rooms (!), let at is. a night, and iniquitous patches almost comparable to the " red light areas" of certain other cities. Christian work in such places is trying to flesh and blood the forces of darkness are unrestrained; there is a concentration of evil; wickedness flaunts itself in the streets, and men and women glory in their shame. But not all. Some are victims to their environment;

others are "the sport of circumstance," or they may have fallen into the abyss through sheer destitution. Yet even here the Gospel justifies itself, and triumphs in places which for horror of darkness are as the portals of hell. "Go for the worst" is still the slogan of the Mission, and in doing so the results at times surpass the worker's expectations. One case may be quoted.

"I was called one

Out of night from my mission room to visit a family in extreme distress. Arriving, I found a man and wife, and six children (eldest about nineteen) living and

sleeping in one small room. Furniture there was none; the floor was littered with rags and old clothes that served for beds; the smell was sickening, and the conditions may be imagined. I had seen hundreds of hovels before but nothing so utterly miserable as this one. The woman and children sold matches in the streets, and dragged through life, unwashed and half-clad, like others in the dark abyss. I knew them by sight, but little suspected they were in such straits. I left to procure them a good meal, and afterwards read the Scriptures, dwelling on the love of Jesus, and got them to follow me in a simple prayer. I then urged them to promise God they would try and lead better lives, which they did, each speaking reverently to Him in turn. It was quite a prayer meeting, and on leaving the conviction gripped me that real good had been done. Imagine my disappointment when I called next day and found they had gone. That was two years ago. I have since met this family, and a greater surprise never came my way. In their new and comfortable home which I have visited, I listened to a story of Divine grace that was good to hear. Each had kept the vow made to God and all were striving to do His will. Two daughters, I was informed, are wholly engaged in Christian work; a third is in training as a 'slum sister'; the rest are attached to one of the churches. And to think the whole family, as the result of one visit, should, under God, be raised from the awful abyss and transformed into



"Having provided and served a good meal, I read from the Scriptures, and urged them to lead better lives,"

the happy souls they now are! 'This is the Lord's doing, and it is marvellous in our eyes.'"

Referring to the young life in the black areas, a missionary pleads: "Let us make every allowance for them. Cradled in sin, graduates of the gutter, lacking parental control, with nothing approaching home comfort, and morally handicapped, no wonder the would-be Saviour finds so little response to His loving call, and His messengers find themselves confronted with a granite wall of resistance to their appeal. Yet we despair of none, believing that Divine grace can restore any and every human heart."

AMONG ALL NATIONS.

London is a microcosm, a world in miniature. Apart from its foreign colonies, many thousands of sailors of all nationalities visit its port, though their movements on shore have been restricted during the past year. The pastors provided for their welfare are very few, whilst our English clergy and ministers are unable to speak the divers languages represented. Happily the London City Mission has a staff of missionaries who are able to approach foreigners in their own tongue, and minister to their moral elevation and spiritual well being. It is known, too, that many of these strangers have come under the regenerating power of the Gospel, and returned to their native land to declare in the abodes of idolatry and superstition the story of redeeming love.

War conditions have continued to interfere with the Society's efforts among the foreign population, which in pre-war days exceeded a quarter of a million souls. The internment of families of enemy nationalities is still in force, while other factors have rendered visitation more difficult than formerly. Nevertheless II Special Missionaries (not reckoning one on military service) are publishing the Gospel of Peace among Asiatics, Italians, Scandinavians, Spanish and Portuguese, Belgians and the French; also to the Jewish and Welsh sections of the community.

"Few people conceive the The Word difficulties and prejudices en-Bearing Fruit. countered in presenting the Gospel to foreigners, especially those hailing from Roman Catholic countries," observes the missionary to the French. "Yet I have pioneered my way into many homes, and in many instances have seen the fruit of my labours. A discharged French soldier, after a few serious talks, exercised faith in Jesus, and rejoiced in the knowledge of salvation. He then provided himself with a quantity of Scripture portions and distributed them among his compatriots in the West End. Another encouraging case is that of a Belgian lady, a Roman Catholic by birth and education, who was present at one of my meetings held for the benefit of refugees. I gave her a Bible, and, strange to say, whilst reading the Book of Genesis, the Holy Spirit applied the words of Chapter ii. verse 3: 'And God blessed the seventh day and sanctified it.' She resolved to keep holy the Sabbath day, though many peculiar circumstances led up to that decision. Other Scriptures were opened up, until at length her soul found its true Sabbath and satisfaction in the Cross. Her husband is very favourably disposed, and her two children are being taught to pray and love the Lord Jesus." A missionary to Jews who is attached to a Medical Mission records the gratitude of many French, Belgian and Jewish refugees who have benefited by treatment during the war. "Since the armistice," he says, "a great number have returned, but in nearly every case they have come to say good-bye. Some, thank God, have 'learned Christ' during their stay here, and are carrying back to their homes 'the glorious Gospel of the Blessed God.' Many of the French and Belgian exiles are settling in London, of whom six, to my personal knowledge, have accepted Christ as their Saviour." These latter would doubtless appreciate Milton's words written in 1664: "Behold," he says, "this vast City of refuge, the mansion house of liberty, encompassed and surrounded with

Stirring among the God's protection." Each of the Society's Jewish missionaries remark on the growing interest shown by their fellow

kinsmen in New Testament teaching. "Speaking generally, the Jews do not know the Scriptures, and only a small percentage understand what is read in the synagogues," says a veteran worker in the Whitechapel area. "The intellectuals are leaving the synagogues, and careful investigation shows that a greater proportion of Jews become Christians than of any other non-Christian nationality. It is also significant that the Chief Rabbi last year caused special sermons to be preached on the Day of Atonement condemning the practice of Jews marrying Christian women. Notwithstanding these warnings, the words preached by the City missionary have exercised a far greater influence on the Jews than we know of, while some of the children of these mixed marriages are preachers of the Gospel amongst Jews and Gentiles. The wonderful happenings in the East have caused more spiritual enquiry amongst Jews than ever before; and when they are shown from Moses and the Prophets the purposes of God concerning the restoration of the Holy Land to Israel, they get much excited, and listen with strained attention to the sacred. Word. It is a pleasure to add that most of the men attending my Saturday Bible Class are thorough-going believers who testify before others that He Who was to come, is comeeven Jesus the Christ."

The visitation of foreign sailors has been continued, thanks to the kind consideration shown to the missionaries by the military and police authorities in the Port of London. The worker delegated to Scandinavians has been greatly cheered with many cases of blessing. For example: "P., a Swede, who accepted Jesus before starting on his

last voyage, returned to our Reading Room with five shipmates as soon as his ship arrived. Delighted at being back, he related how marvellously God had kept and preserved them. His ship was one of thirty bringing wheat and bacon from America, and all went well until they were off Land's End, when three German submarines were sighted. The first torpedo discharged missed them by a few yards; a second was fired, striking the ship next to theirs, though, happily, she did not sink. 'How much we have to thank God for,' he exclaimed, adding, 'but I am not afraid of submarines nor any other menace. It's safe anywhere with Jesus, whether in life or death.' His comrades testified to P.'s Christian character and expressed a desire to be like him."

THE SILENT MESSAGE.

From its inception the Society has been a tract-distributing agency, proceeding in the belief that the printed word is a potent factor in bringing the Gospel to bear upon the people. To the efficient worker it opens doors for personal dealing, besides opening lips too often silent as regards religion. Last year the Missionaries distributed nearly two million tracts and periodicals, including New Testaments and Scripture Portions. In view of the promise "My word shall not return unto Me void," such a plentiful sowing, watered, as the Committee believe, with much prayer, encourages the hope of an abundant harvest "to His praise." An instance (one of many) may be given in which the silent message proved a vehicle of converting and restoring grace.

"Refusing a tract A Tract moment and taking it the next, that Talked. a workman returned to his bench. 'Say, guv'nor,' he said, a few months later, 'that tract seemed to talk to me. I only took it to please you, and slipping it into my pocket thought what a fool you were to spend your time in that way. But I read it, and my thoughts turned to my wife and children, and the sort of life we were living. Concluding that I was the fool, I repented of my wickedness, and hoped we might meet again.' As he was busy, I arranged to visit his home, and elicited that in the meantime he had turned to the Scriptures for help, and had been to the House of God. The way was clear for straight dealing, and after making plain the Way of Salvation, I urged the committal of his soul to the Lord Christ. Subsequently he said, 'I have peace with God.' His wife, a backslider, has been restored as a consequence, and the children have attached themselves to a place of worship."

Several missionaries stress the importance of tract distribution in the streets on Sunday afternoons when men and women are leaving the public houses. "Quite an institution," said one man on taking a tract; "it's the only bit of religion that comes my way." Asked what had become of previous ones, he-confided, "The missus posts them to the boys in France, one of whom is of your way of thinking." Thousands of tracts and publications have thus found their way to the battle fronts, and many conversions have followed this use of the silent message.

THE COMMITTEE THANK YOU!

The Committee present their cordial thanks to their Honorary Solicitors, Messrs. Stileman and Underwood, for most valuable legal help; to the Local Superintendents of missionaries; Secretaries and Treasurers of the Society's Associations; members of Local Committees, and clergy and ministers who have given the Society offertories; also the many friends who have held drawing-room meetings on behalf of the Mission, for the assistance thus rendered to the Society during the past year.

The Committee also gratefully acknowledge their indebtedness to the Religious Tract Society, and to the Trustees of the Stirling Tract Enterprise, for generous reductions in the price of religious literature purchased, and for liberal grants of the same; also to the Trinitarian Bible Society, Mrs. E. Hughes-Gibb, Mr. and Mrs. R. C. Norton, Mr. Stephen Menzies, and Mr. Alfred Holness, for valuable supplies. We are further indebted to numerous friends and supporters for gifts of various kinds, which have already been acknowledged.

The Seaside Convalescent and Holiday Homes at Ventnor, Folkestone, and Odiham have again proved of incalculable benefit to the missionaries; and the Committee present

Annual Report.

their warmest thanks to the ladies and gentlemen who have superintended these Homes, and to Drs. Whitehead, Wilgress, and McWilliam, who, in these respective localities, have gratuitously attended the missionaries who have needed advice during their brief sojourn in the Homes.

CHALLENGE OF THE HOUR.

The Committee in conclusion confidently appeal to the Christian public for liberal support in view of the present critical conditions. What if London were like Petrograd, or Budapest, or Berlin? And is it not abundantly manifest that the want of true religion lies at the root of these lamentable troubles? Have these cities no lesson for us? Dark clouds are hovering above us: sinister voices are heard in our streets and centres of industry. Drastic changes have already penetrated the social fabric of the nation. and none can tell what further issues will evolve. The challenge of the hour brooks no delay. Weary of its blind quest, harrowed and distracted by mental conflict, weighed down with sorrow and woe, the world is longing for peace. And above its deep sob and tumult faith hears the assuring word, "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil." Peace upon Israel to whom the word primarily applies; peace based upon righteousness; peace between nations and men as such; peace through the blood of the Cross! Here surely is the Church's opportunity. Never in all her history has "the ministry of reconciliation" been so needed as it is to-day. And if, as many believe, this dispensation is drawing to a close, and the Church will hear soon the gathering shout of the returning Lord, how tremendous is the responsibility of making known the Good News of redeeming grace in this last hour!

"Give us a watchword for the hour,
A thrilling word, a word of power;
A battle cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the Church from rest,
To heed the Master's high behest.
The call is given: ye hosts arise!
Our watchword is—Evangelise!"

And to share this glorious task as it affects the millions of the world's metropolis—the strategic centre of spiritual opportunity—is the supreme aim and purpose of the London City Mission. But "how shall they hear without a preacher? and how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the Gospel of Peace.!"

THE YEAR'S WORK AT A GLANCE.

Total Number of Missionaries 296
House-to-House Visitation —
Visits and Calls 1,172,336
Visits to the Sick and Dying - 148,219
Adults visited who died - 3,057
Of whom visited by the Mis-
sionary only 1,046
Families induced to commence
273 44 NO.
Children sent to Sunday Schools 6,500
Shops closed on the Lord's Day 12
Persons in Factories, Hospitals,
Lodging-houses, etc., un-
der visitation 556 432
Public-houses and Coffee-shops
visited 6,288
Meetings held, and groups of
Persons addressed in
Public-houses, Factories,
Institutions, etc 33,574
35,574

Readings of Holy Scripture - 294,737	
Testaments and Religious	
Tracts distributed 1,678,383	
Meetings held in Cottages and	
Mission-Rooms 25,023	
Open-air Meetings held 2,174	
Induced to attend Public Wor-	
ship 1,800	
New Communicants 614	
Restored to Church Com-	
munion 249	
Drunkards reclaimed 263	
Hospital, Surgical Aid, and	
Convalescent Home Let-	
ters supplied 3,260	
Amount deposited by the Poor	
in the Savings Banks,	
Benefit Clubs, etc., or-	
ganised by the Mis-	
sionaries £18,289 18s. 8d.	

With Christ on the Plain

By GEORGE PEARCE: Missionary to Coalies

ONE bitterly cold day I decided, after prayer, to visit the Colonial V.D. Hospital on Salisbury Plain, where over a thousand men were feeling the truth of

The work here described was done under the auspices of the Soldiers' Christian Association which has benefited largely by the services of the writer during the war. Despite cheering results the scenes portrayed can hardly be contemplated without some feelings of regret.

Gal. vi. 7, 8: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap.

The first call was at the prison-full of criminals, some of whom, the guard told us, had been sentenced to ten or more years. A fear was expressed as to our reception. "They will throw crockery or anything they can lay hands on when they see you." This troubled us not, and soon we were in their midst. One man was lying full length on the table playing cards with three others; some were in blankets on boards; a group were gathered round a small stove. Our business was made known, and sympathy expressed at their being obliged to spend so dull a Sunday. My "Coalies Baby" (midget organ) was introduced, and this aroused their curiosity. I suggested a hymn, and producing hymn sheets, we sung together "Fight the good Fight." A group quickly gathered outside, surprised at the voice of praise issuing from the prison cell. For half an hour I sung and spoke of God's love and salvation. Before the parting prayer I rendered "He died of a broken heart." Never shall I forget the effect, or the expression on their faces. Men by the fire buried their faces in their hands, and I saw tears dropping to the floor. Verily God had spoken, and His truth had done more to reclaim them than any military punishment, though necessary, is likely to do.

The next scene was very different. A long, large hut, lined each side with empty beds. There was a big stove at each end with thirty men or so about them. Prodigals all, they had suffered for their misdeeds, but were now getting convalescent, and looking forward to being set free. Would they like a song? Certainly, and straight away. "When I survey the Wondrous Cross," was the hymn chosen, every

man in the hut taking part. I even heard men in the adjoining huts picking up and swelling the well-known song. Did they listen? Could you have witnessed these men as I

soloed "Everything Paid," and spoke on the text, "It is Finished," you would have seen how "The old, old Story" still appeals to and holds men as nothing else can.

Come with me to another spot in this sad enclosure. I am sitting on a table in a surgical ward, where are some thirty men in bed enduring physical and mental agony beyond words. "Would you like a song, boys?" They were unanimous, and the lines, " Take off the old Coat, and put on the New," arrested and pleased them, paving the way for a talk about their old life of sin, and better still of the new life offered through Christ Jesus. "Can we have a hymn all together, sir?" asked one. An orderly kindly passed round the sheets, and " Abide with me," beautifully sung by this batch of libertines, presented a pathetic spectacle. "Come every day, sir," said one lad from a Christian home. I prayed for God's blessing upon what had been said and done, and promised another visit.

This all took place within two hours, giving an idea of a Sunday afternoon's work. But daily in barracks and huts, among all kinds of men, it is our privilege to teach and preach Jesus Christ, and carry the holy war into the enemy's camp.

A LONDON VISION.

Out there I knew the fields were green, With yellow cowslips in between; The new-born leaves by sunbeams kissed, The woods enveiled with bluebell mist. But here was nought but town and town, With buildings grey and pavements brown, And dust that chokes, and noise and heat, And ceaseless thud of tramping feet; And oh, my heart was sore in me; . . When lo! a-sudden I did see A flock of sheep in Bloomsbury, White woolly sheep in Bloomsbury!

Sacrificial Giving

FOR nearly sixty years this Institution has been supported by the voluntary gifts of those whose hearts have been touched with compassion for "Incurables."

During all those years gifts have come to hand from givers who have made sacrifices, and their sacrificial giving has bestowed help, hope and home to refined middleclass people, who have lost everything in their unavailing battle against incurable disease. What their gifts have done, your gifts can do.

It should be remembered that this Institution cares for incurable sufferers of the middle class only—for people who shrink from the idea of charity, and who have been always more ready to help others than

to seek help for themselves.

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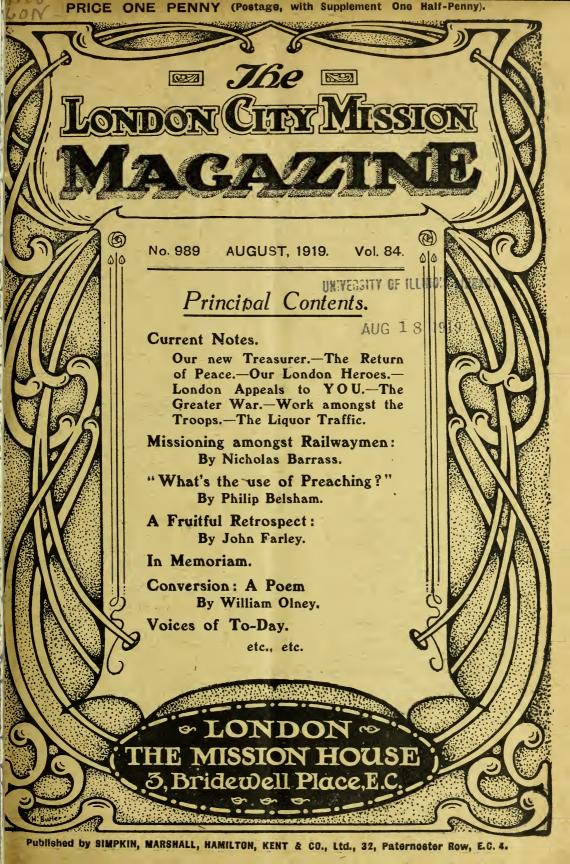
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POST-WAR - OPERATIONS.

Day by day, with abundant tokens of God's blessing, the Society's Missionaries are—

- 1. Pioneering in the slums and underworld of the capital.
- 2. Evangelising among men and women engaged in Government works.
- 3. Ministering consolation in homes darkened by the toll of battle.
- 4. Catering for the spiritual needs of sailors and soldiers at dispersing centres and in London garrisons.
- 5. Visiting thousands of wounded warriors in Military Hospitals and Institutions.
- 6. Prosecuting a vigorous campaign amongst working men, notably at factory gates, and in parks and open spaces, and
- 7. Distributing Gospel portions, tracts, and religious periodicals, gratis, amongst toilers of all grades.

These features of Evangelism by no means exhaust the list of varied activities now in progress throughout the Metropolis. For further information consult the Society's latest Report, to be obtained free on application to the Mission House.



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Talbot Rice, M.A.

General Secretary. Rev. W. P. Cartwright, M.A.

> Bankers. Barclays Bank, Ltd.

Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

300 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

. . London City Mission . . Instituted May 16th, 1835.

AN URGENT CALL TO PRAYER.

Dear Friend,

Our Committee have been considering ways and means with regard to the carrying on of the work of the Mission. They have thought it would be advisable to place before the friends of the Mission a statement of the facts, showing the problems which face us, that you may have fellowship in prayer with us, that our prayer may be intelligent, definite and synchronized, and that we may learn what God would have us to do.

In the first place it would seem that with the need so clamant—with an increasing population—whole districts unevangelized—the indifference to the things of God—Sabbath desecration—sparse congregations—diminishing number of preachers who proclaim Christ as the only and all sufficient Saviour, and the consequent impotence of the Churches—the rapid strides being made by Spiritism and other isms—unrest in general—the open advocacy of red revolution; realizing also the need to prepare for Christ's return by proclaiming "the Kingdom of Heaven is at hand"—it must be God's plan for us to go forward.

There is great need for aggressive evangelism; we ought to increase our number of Missionaries; but it seems humanly impossible to maintain even our present staff. We ask that you will join with us in intercession that we may learn what course God would have us pursue.

Our prospective Balance Sheet for the year ending March, 1920, is as follows:-

RECEIPTS.		EXPENSES.	
Probable Income, including legacies	£46,243	Estimated expenditure for the year Additional expenses, due largely to increase in MIssionaries salaries	£48,943 7.207
		Estimated Income	56,150 46,243
		Balance Required	£9,907

The cost of living has necessitated our Missionaries' salaries being increased, and unless the present high rate decreases considerably, we must regard this as a permanent increase. Moreover these figures make no allowance for taking on new Missionaries.

Since the Legacy Equalization Fund has been created, we can tell to a few hundred pounds what we can prudently apportion from legacies to current expenditure. Within the last few months liberal Subscribers to the amount of £3,368 per annum have been called home. The Evangelical Churches who can be relied upon for help, both by prayer, sympathy and support, are decreasing in numbers.

It has been thought we should send out an appeal to the Christian public. God will perhaps make clear that this is His way of arousing interest in His work. Suggestions by letter from our friends would be given prayerful consideration.

In the circumstances the Committee invite your hearty co-operation in prayer, that wisdom and guidance may be given as regards the proposed appeal, and further, that the Mission may be able, in these great yet critical days, to send out more messengers to prepare the way of the Lord. From the human standpoint the outlook is not bright, "BUT GOD "!

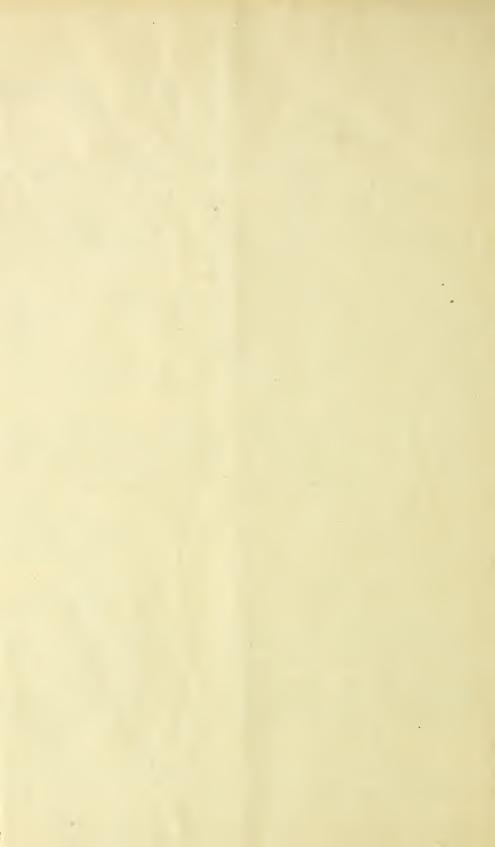
Yours sincerely,

W. G. BRADSHAW, Treasurer.

W. P. CARTWRIGHT, Secretary.

THE MISSION HOUSE,

3, BRIDEWELL PLACE, E.C. 4.



THE LONDON CITY MISSION MAGAZINE.

No. 989. Vol. LXXXIV.

August, 1919.

CURRENT NOTES.

At a special meeting of our New the Committee, held on TREASURER Monday, June 25th, Mr. W. G. Bradshaw, Deputy-Chairman of the Mission, was unanimously elected to the Treasurership of the Society, rendered vacant by the resignation for health reasons of Mr. F. A. Bevan, who happily retains his position as Chairman of the Board. We feel sure this announcement will give the greatest possible satisfaction to our friends, both in town and country, inasmuch as the name of our new Treasurer, like that of Mr. Bevan, will not only command public confidence, but at the same time ensure the wisest oversight over the Society's finance.

THE RETURN OF PEACE. "Peace is signed. The greatest war in history is over. I join you all in giving thanks to God."

Thus spake King George to the mighty concourse of people that assembled outside Buckingham Palace soon after the glad news was flashed over the world. ascribing victory to God we do not thereby diminish by one jot the valour nor cloud the glory of our brave defenders whose incredible achievements on land and sea and in the air will excite the wonder and admiration of men for all time. Neither do we lessen in the slightest degree our indebtedness to the innumerable host who sacrificed either life or limb, sight or reason, in the cause of liberty and public right. Yet behind all human sacrifice and activity; beyond all military genius and organisation; above our wisest diplomacy and statesmanship, we observe clearly the overruling providence and governance of the Lord God. What have we that we have not received? But for the Divine intervention the historic ceremonial at Versailles would have been impossible. "This is the Lord's doing; it is marvellous in our eyes." In the deepest sense this is not our day. Certainly it is not Germany's day. "This is the day which the Lord hath made; we will be glad and rejoice in it." A thousand hallelujahs for peace!

OUR
LONDON
HEROES.

Exactly a week after peace was signed, 20,000 gallant Londoners, representing the Citizen Army of 750,000 men,

marched in triumph from Hyde Park Corner to the Tower amid a storm of cheers with their laurel-wreathed colours borne at their head. The procession occupied an hour in passing during which the emotions of the multitudes were, so to speak, in collision. For between the ranks they saw the gaps—gaps filled by mental pictures of wooden crosses on the plains of Picardy, and the banks of the Yser. It is hard to realise the magnitude of the living sacrifice made by the manhood of London since 1914. The mind does not and cannot know the full tale and toll of it. How can we compute the sum of all those shocks and privations, all those terrors and fears, all those alternations of hope and despair, experienced by the victors whose drums and tramplings stirred all hearts during their progress through the streets of the City? London may well be proud of her citizens who, in every theatre of war, have ably upheld the honour of the capital of the Empire.

In a recent address advocating a wider and more liberal support for the Mission, Sir Frederick Green, who claims an intimate knowledge of the

who claims an intimate knowledge of the ideas and social conditions of the working classes, expressed the opinion that, in view of the times, it was absolutely necessary that Christian teaching should become a more pronounced factor in our national life. After five years of war, and a somewhat sudden peace, a wave of unrest was passing over the country, due partly to the relaxed strain, but more, perhaps, to the determination of those who toil to share to a greater extent than formerly in the good things of life. "The prevalent idea," Sir Frederick went on, that power to rule is coming more and more into the hands of the people; and, speaking for myself, I should not mind their ruling to some extent if I knew their representatives at heart were good Christian men. What we have to do is to Christianise the working classes, thus making it possible for them to see and deal with affairs from a sane, Christian point of view; and I know of no Society that is doing steadier or better work to this end than the London City Mission, whose agents at such a time as this ought to be increased four fold."

For the information of new readers we may state that the Committee are prepared to place a missionary in any quarter of the Metropolis, either for ministry in the slums or exclusively amongst working men, provided a sum of £80 per annum is guaranteed towards his support, the balance in such cases (about £70 per annum) being drawn from the Society's General Fund. Will some kind friends in a spirit of true thankfulness to God for His goodness to our nation and people undertake to maintain one of His servants in a needy area, say, for three years? With the best interests of the capital in mind, it is hard to conceive a more practical method of returning thanks for the inestimable blessings of victory and peace. London—appalling in its spiritual

need—appeals to you. In the light of labour, and the unique opportunity of this great hour, what is your response? Let the question be asked in all seriousness, "Lord, what wilt Thou have me to do?"

Thankful as we are for peace, it must not be forgotten that in the greater

war-the war against the flesh and the devil—there is no discharge. That conflict rages fiercely as ever. With unflagging zeal, therefore, we must continue to engage the enemy, refusing to be lulled into a sense of peace which, from the spiritual standpoint, does not exist, save for those who have "peace with God through our Lord Jesus Christ." And He is central to the new world that fills our vision, a world filled with righteousness and ruled by the peace which is first pure. In this connection we quote an eloquent passage from the writings of the late Dr. Dale, pointing out that while human progress and national greatness are among the things that accompany salvation," and are therefore to be coveted, the only immortal work, namely the restoration of men and women to God through the ministry of the Sacred Word, is the one we are apt to forget. "I am weary," he says, "of listening to fervent and rhetorical declamation, perfectly sincere and very beautiful and noble as it often is, on the incidental benefits conferred upon the world by the Christian faith. It is true no doubt, that by the Christian faith barbarous races have been civilised, and the morality of civilised nations made purer and more robust. It is true that this faith has been the inspiration of great poets and artists, that it has stimulated and exalted the intellectual life of Europe —and especially is it true that it has been the spring of a thousand fair and gracious charities, that it has taught men to relieve the poor, to care for the sick, to reclaim the outcast, and to vindicate the rights of the oppressed. It is true that it gives a more august authority to human laws, and is the surest defence of the stability of nations. But the great work which Christ came to do, namely, to die 'the just for the unjust to bring us to God,'

is too often forgotten. The mightiest empires are destined to decay, and all their intellectual glories, all the triumphs of their literature and art will perish too. The miseries of human life are but imperfectly alleviated by the wisest and most generous charity, or the most just and gracious legislation. But the restoration of men to God is an immortal work; it will endure when the heavens and the earth have passed away. And as it is more enduring, it is also infinitely more glorious than any of the benefits which God Himself can confer upon the temporal life of man. To be restored to Him is the crown of all blessings, and is a crown that fadeth not away."

At the outbreak of war our WORK AMONGST Society made known its THE willingness to release a number of its missionaries TROOPS. for evangelistic work amongst the troops. Owing to their special training and experience they were eagerly sought after by Societies operating for the spiritual good of H.M. Forces, and again and again, from near and far, expressions of deep thankfulness for their valuable services have reached the Mission House. We subjoin a typical appreciation culled from the pages of Ready, the organ of the Soldiers' Christian Association, which, by the way, has quitted itself so worthily, and with untold benefit to the military, during Great War. Having generously acknowledged the soul-saving efforts of our Mr. A. J. Winter (whose sudden home call is reported on a later page), the notice continues: "We are much indebted to the London City Mission for the loan of such workers, and those whom they have sent to us from time to time have proved men of true spirituality and love for souls. It has been a mutual advantage to have had their fellowship, and we heartily thank their Committee for freeing them for service with us."

THE LIQUOR TRAFFIC. Board, and the vigorous campaign to secure a return to pre-war conditions of the liquor traffic, the various Temperance Organisations are rightly emphasising the intimate

connection between temperance and national efficiency, the urgent necessity and the inalienable right of the people to self determination in their own districts.

It is hoped to focus widespread public opinion which, outside Church and temperance circles, is strongly opposed to the abolition of effective control of the liquor trade, and which does not desire, in the interest of the welfare of the community, a return to the conditions obtaining before the war.

VOICES OF TO-DAY.

The trouble with many Christians is that they don't grow. Having passed through a season of spiritual revival they live on their capital. What is needed is present experience of the reality of God.

A man has no real gift for God in his hand who cherishes some dishonour in his heart.

- Christianity may survive the failure of the churches, but it will never survive the breakdown of Home Religion.

Let us take heart. God does not give victories for nothing. He does not lead us through the fiery serpents to desert us in the land of promise.

Religion is the best armour a man can have, but the worst cloak.

"A friend," mused a jeweller, "is a gold link in the chain of life." And like ivy," added a botanist, "for the greater the ruin the closer he clings."

Less ecclesiasticism, more humanity; less religiousness, more Christianity; less importance, more sincerity is our need to-day if we are to compel people to enter the Kingdom of God.

We do not pray to change God's will, but rather that, by our prayers, our wills may be changed to His.

To a graceless neck the yoke of Christ is intolerable, but to the saved sinner it is easy and light.

The course of every progressive Christian is simply littered with things he has cast aside.

It is tragically possible to have a saved soul and a lost life.

MISSIONING AMONGST RAILWAYMEN By NICHOLAS BARRASS,

Missionary to Midland Railway Employees.

The substance of a deeply interesting Address delivered at the Society's last Anniversary Meeting in Queen's Hall.

HE honour of being a London City Missionary has been mine for thirty-one years. My work present lies amongst the employees of the Midland Railway, and I feel it my duty to say that the officials, from the highest downwards, afford me every facility and encouragement. To adequately describe the varied conditions of so large a constituency would be impossible in a short address. There are about 4,000 men and youths with a sprinkling of women, to all of whom I deal out in some way or other the unsearchable riches For instance: Six or seven of Christ. men were standing together in a goods-yard. I approached them with a tract, when a man exclaimed, "Don't give me one, guv'nor; it won't fill my belly." Scanning him up and

down, I said, "You have a mind that needs instructing, a soul that needs saving, as well as a belly that needs filling. The wise man pays due regard to every part of his being, body, mind and spirit. Believe me, it is possible for men so to care for the belly as to sink to the level of the savage, and but a point above the brute beast. Hear a word from the good old Book: 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' '

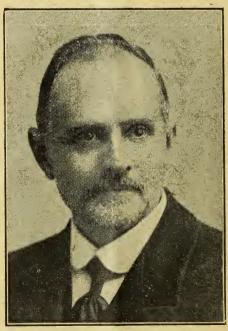
Said a man on another occasion, "Don't talk to me about religion, sir, I don't believe in it a bit. All

it's good for is to chloroform the worker, and keep him under the heel of the capitalist." "My dear fellow," said I, "you are under chloroform already. Have you never read, 'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come'? A man who attends to the things of God makes the most of both worlds, but the man who allows himself to be chloroformed by Atheism, blights his life and destroys his soul."

At one goods station in my district, some 1,500 men and boys are employed. There are various mess-rooms. In one I find from sixty to eighty men at one time, with whom I have an informal gathering, like those held in all the mess-rooms and lobbies

up and down the line. Whether I talk to individuals or groups of men it is with one object—to make known the glorious Gospel of the blessed God.

A gentleman asked me some time ago, "Does your going amongst these men induce them to attend public worship?" If that gentleman is here, he, and others of like mind. will be interested in the following incidents. On alighting from the train one morning, I was greeted by a porter, who said: "Goodmorning, sir; glad to see you, I've been looking for you for some days to come this way." Meeting him later in the porters'



Mr. NICHOLAS BARRASS,
Missionary to Midland Railway Employees.

lobby, I said, "I am pleased to see you; but why should you be looking for me?" "Well, sir," he replied, "thanks to your visits, I now attend a place of worship. Before I knew you, I never attended such places, and if anybody had asked me to do so. I should have said, 'I have neither time nor opportunity,' though," he added under his breath, "I always found time to go to the pictures. Yielding to your persuasion, I resolved to make a change, and got my wife and son to do likewise. We went the round of the churches, and decided to attend one in which we felt most at home. Last Sunday was a baptismal service. I enjoyed it greatly, and wished that I, too, had a definite religious experience. Then I hoped you would come along that we might talk matters over." With all earnestness he added, "I want to be a real Christian; what must I do?" Opening a marked Testament at Romans x., I read verses 6 to 13. Then handing him the Book, I asked him to read the passage himself, specially noting verses 9 and 10: "If thou shalt confess with thy mouth the Lord Iesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; with the mouth confession is made unto salvation." Having read the Scripture, he thought a moment, and then, with a new joy beaming in his eyes, he said, "I do believe; I am saved." I gave him the Testament as a memento, and told him to go to the minister whose church he attended, declare his convictions, and seek admission into the Church, which he has since done.

QUESTIONS AND ANSWERS

Intelligent men, finding they have a friend in the missionary, bring to him all their difficulties. Many of their questions are frivolous and amusing; others are serious, and some are distressing because of what lies behind. I recall one place at which four questions as follows were put to me consecutively:

First question: "Do you believe in the Virgin Birth of Jesus, or is it a myth?" I gave the reasons for my belief in the Virgin Birth and showed from Heb. vii. 26-27, that

nothing but a sinless sacrifice could make atonement for human sin.

Second question: "How can the blood of one Man atone for the sin of the world?" I pointed out that while Jesus was very man of very man, He was also very God of very God, and that His Godhead gave infinite efficacy to His sacrifice.

Third question: "Are you old-fashioned enough to believe in Total Depravity?" Holding up the Bible I said, "This Book says that man is dead in trespasses and sins. Dead men neither hear, see, speak, taste, nor feel, and man by nature is in a like condition as regards the things of God."

Fourth question, "Is Heaven a place or a state?" Having heard something like that years before, I prefaced my answer by singing:

"Oh, Hallelujah, yes, 'tis Heaven,
'Tis Heaven to know my sins forgiven;
On land or sea, what matters where?
Where Jesus is, 'tis Heaven there.'

From another part of the building came a voice, "Sing it again, guv'nor!" song had accomplished more than argument, for there were tears standing in the men's eyes, and some showed a disposition to move away. "Men," said I, in closing, " except you know something of the heaven of forgiveness here, you will never enter the heaven of blessedness hereafter." On leaving, a man standing outside desired to speak with me. "You had scarcely begun talking this morning," he said, "when I began to feel myself a hell-deserving sinner." Such language stirred me up a bit. "You have had a religious training?" I asked.
"Yes, I had a godly mother." "Where is she now?" "In Heaven." "Are you going to meet her?" "I promised her, but every day makes it more unlikely that I shall. Drink is my besetting sin. Do you know anything that can deliver me from its grasp?" I read Matthew i. 21, "Thou shalt call His name Jesus; for He shall save His people from their sins." When he had read it for himself, I urged him to trust the Lord Jesus, and encouraged by the conversation he invited me to visit his home. I did so, and a short time after, to my great joy, both he and his wife were received into fellowship with God's people.

A NOTABLE CONVERSION

To give a notable case of some years' standing: In June, 1911, the Lord used me in plucking a brand from the burning.

While conducting a prayer-meeting one Saturday evening, a knock came at the side door of my mission hall, on opening which I found a little girl, aged nine, a member of my Band of Hope, holding the hand of a man who was drunk. "Please, Mr. B.," she said, looking up into my face, "I've brought Daddy to sign the pledge." The man, whom I knew, had been a shop-keeper, then a salesman in Smithfield Market, then a journeyman butcher and provision dealer, but for a long time nothing at all—only a drunkard. He married a Christian girl, a Sunday School teacher, for whom he made no home except in the house of her widowed mother. On one occasion, with her little child, she left him, and for five years he lived in a debased condition as best he could. Sometimes he slept on commons; more than once he was in prison for being drunk. Don't blame him too quickly; think of his upbringing. The child of successful business people, he was given a bottle of beer at dinner, and hot whisky on going to bed! Such was the man standing before me. I led him into the prayer-meeting, and he asked to sign the pledge. "You may," I replied, "but it will not do you any good," knowing he had signed before. I opened the Word of God at Ezek. xviii. 31: "Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit." "That is what you need," I said, "and you can have it for the taking." The next night he brought his wife and child to the mission service. For some days I kept in touch with him, until he entered into saving relations with Jesus Christ, and shook himself from the grave-clothes of evil lusts and desires. could not understand it; he was amazed and subdued to see what a wretch he had been. He resolved, by the Divine grace, to redeem the past. He was promised a situation provided his reference was satisfactory. A true reference would have run something like this: "A good business man, but not reliable because of his drinking habits." He went home and spent the whole night in prayer that his old employer might make no mention of his drinking. Later, he was told his reference was satisfactory, and that he could start straightway. He stayed until he was introduced to a better shop, with more money, to which he removed. He told the new master of the change that had taken place, and that he was done with lying, and the master, being a nominal Christian, said, "You are just the man I want." It was not very long before he learnt that the taking's had increased, but one day the master overheard him in a conversation with a customer, who left without being served.

"What did she want?"

"Irish bacon, sir. I told her we had none, but that we had Danish, which was just as good." The master said, "You are driving your principles too hard. You could have sold it as Irish, and she would not have known the difference. Persist in that kind of thing, and you will have to go elsewhere." "Thank you," said the man, "I'll resign now, as I have no wish to belie my conscience."

He came and asked me if it was really possible to do business on Christian lines. "Certainly," I said. He replied, "I will do it, or die in the attempt. I'll start on my own account, though at present I have nothing." "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you," said I. "Obey implicitly, and God will justify His word." He rented a shop and stocked it on seven days' credit. He began in a small way and succeeded beyond measure. He provided a home for his wife and child. Then he remembered debts incurred in his drunken days, and these he paid off. To-day he is living in his own house, beautifully furnished, the abode of happiness and peace. He would love to be a City missionary, but is beyond the age limit. He has two collecting boxes—one in the shop, and one in the home, for, as his wife says, "If it had not been for the London City Mission I would not have had any home at all." Last March he gave a substantial thankoffering, and; supported by his wife and daughter, he is always ready to assist God's work to the extent of his power.

PICTURED PHASES OF L.C.M. ENTERPRISE.



Preparing a highway for the Truth among men who, alas! know and care little about the Churches. Note the midget organ used by the missionary during his song-ministry.



Circulating the Printed Message in a Railway Goods Yard, where hundreds of men and women of all grades are effectively reached by the London City Mission.



"BEER BLOCKS THE WAY." The title of this picture bears relation not only to pedestrian traffic, but also to the social and moral progress of the people. To combat the drink menace the Society's Missionaries are pledged to a vigorous Temperance Campaign in their districts during the coming winter.



WHAT'S THE USE OF PREACHING?

By PHILIP BELSHAM,
Missionary to London Fire Brigade.



"WHAT'S the use of your preaching?
There's nothing in religion, unless
it's a quiet way for a lot of fellows
like you to get a living."

The speaker was a fireman attached to a float on the River Thames. When I first met him he was a rough character, and continued so until his conversion a few years ago. An officer who saw me talking to him remarked, "You'll never do anything with him; he's too fond of the booze." The man's own thoughts on religion are indicated by the words at the head of this article.

What is the use of preaching?

For answer we proceed to set down the way by which this same man was brought to know the Lord, and to show in his own words how by the foolishness of preaching, God deigns to save them that believe.

After our last conversation prior to his conversion, "Jack," as we will call him, was haunted by what he had heard. Consequently, when he obtained a week's leave, he determined to drown his feelings in "a good bust up" (a drinking bout). But other and better plans were about to mature of which he knew nothing. Starting off, he only got as far from the station to the end of the road, where an open-air service was in progress. He stopped, stood smoking and listening for a time, then, on reflection, retraced his steps.

"It's no good, my dear," he said, turning to his wife who wondered at his return, 'The preaching has won. God helping me, you shall have a good husband from now," and she did. Three months afterwards she said to me, "Our home is like heaven since Jack's conversion; it was like hell before."

That is the use of preaching!

The change wrought in him was rapid and wonderful. His very countenance, as he says, "tells the tale." With the money saved from drink he purchased a brass instrument and identified himself with a Mission band, and endeavoured to the best of his powers to influence other lives for Christ.

An accident while on duty made it necessary for him to draw his pension and leave the Brigade, but after a season of rest he recovered sufficiently to join the Fire Staff at Buckingham Palace, where he is still employed.

His growth in grace and in the knowledge of our Lord and Saviour may be gathered from the following letter, written a few weeks ago. "I regret being absent from the meetings of the Firemen's Christian Union, but I am not less solid for the cause of our glorious Lord. I do praise Him for the gift of eternal life. What I must have lost by not being faithful to Him all my days! Still, 'His blood avails for me,' cleansing from the stain of sin and making me acceptable to God. Can we wonder at the angels' saving in Rev. vii. 12? As I lay on my bed the other night, that verse occurred to my mind, and I telt like praising God all night for His wonderful goodness to me. I am determined, through grace, to serve Him more faithfully. In these days of unrest and upheaval we need strength above our own, even that which is in Christ, and that strength may be ours for the asking. God bless you and give you to see the fruit of your labour throughout the Brigade. I know yours is a stiff fight, but His grace is sufficient."

Stiff, indeed, but still we go on preaching, simply because, as this incident shows, it works!



£2,000 in War Stock will endow a Slum District in perpetuity, to be named after the donor if desired. What better War Memorial than a precious soul, perchance many souls, saved for time and eternity through the Life-giving Word?

MATTERS OF INTEREST.

We are delighted to learn that Mr. F. A. Bevan, the beloved Chairman of the Mission, has sufficiently recovered from his illness to leave town for the seaside.

Hearty congratulations to the Rev. James T. Inskip, M.A., on his exaltation to the Bishopric. As vicar of Leyton (1900-07) Dr. Inskip, as he now is, manifested the warmest interest in the work of our Society, and superintended the missionary working in the parish.

We are compelled to hold over a forceful utterance by the Rev. Principal Garvie, of New College, Hampstead, delivered last month at the annual meeting of our Woodford Association, on the urgent need of a great moral crusade throughout the metropolis.

The cordial thanks of the Committee are hereby tendered to the kind friend who writes from Glasgow as follows: "Thanks for magazine which I have read with pleasure. I now enclose £100 for the furtherance of God's work and the preaching of the Gospel. I am not a rich man, so you must not expect this as a regular thing, but look upon it as a peace offering. I send it because I felt impelled to do so."

Reviewing a week's special services held in a mission church at Homerton, conducted by one of the Society's missionaries, the secretary writes: "Mr. S. has worked very hard, throwing his heart and soul into the effort, and God has greatly owned his ministry. Not only has he succeeded in getting a good number into the meetings who do not usually attend a place of worship, but a large number have attentively listened to his earnest messages in the streets, while our own people have been signally blessed. Truly God has been with us in much power, and many decisions have been made for Christ."

The rector of Cheltenham (Rev. H. A. Wilson, .M.A.), speaking with personal knowledge of parochial work in the metropolis, stressed the vital necessity for, and the exacting nature of, house-to-house visitation, a method of evangelism which neither clergy nor ministers could possibly overtake without the assistance of lay agencies, like the L.C.M. After expressing admiration for its brave workers, and their versatility in dealing with working men, he warmly commended the Mission, whose operations in the capital of the world were a force for righteousness beyond words. "What London is, England will become, while in turn, England's condition will inevitably affect the whole world. If London gets out of touch with God then England's sun must set and its glories pass."

CONVERSION.

Oh Miracle of Miracles! God in man's history! Right here in humdrum circumstance, a Divine Mystery!

The Heart of God made manifest in tenderness towards earth!

The Hand of God put forth in power giving the soul "New Birth"!

A man of science, used to things material and gross,

Passing into another realm—Christ's Kingdom—at the Cross!

A man of wealth whose joy was in the things he could possess,

Now looking to the Unseen World himself and his to bless,

A thief, and an adulterer, cleansed in the precious Blood.

Seeking their Saviour's glory in their fellowcreature's good!

A weary mother, finding a new rest beneath that Tree;

Teaching her bairns to seek her God daily on bended knee.

A young girl, with her cigarette and flaunting vain attire,

Casting her trashy novels into her mother's fire, Beginning life afresh for Him—her new-found Saviour—Christ.

Contented with His ornament—grace, that can ne'er be priced!

The youth at University, made to salvation wise, Now reckoning his Saviour's work above earth's highest prize!

The factory boy, saved just in time to stop the downward course,

Setting his heart on pleasures now which leave no sharp remorse!

O new Creation's Miracle! work of the Trinity!
To Father, Son and Holy Ghost eternal glory be:
For souls redeemed, and brought by grace to know the heart renewed,

And life transformed, and bliss assured, be Love's warm gratitude!

WILLIAM OLNEY.

A REQUEST

If you have derived the least pleasure or profit in reading this Magazine, will you kindly pass it on that others may enjoy a like benefit?

THANKS!

IN MEMORIAM.

WE announce with deep regret the deaths of five of the Society's missionaries, three of whom were on the Retired List.

ELIJAH WEBB

was accepted for City Mission service in 1874, and during thirty-six years occupied successively four slum areas in East London. A faithful visitor, he did steady and effective work, and was instrumental in gaining many accessions to the Lord's Kingdom, while he lived in the confidence and affections of those who knew and loved him as a man of God. Disabled in June, 1910, he subsequently endured with patience a wearying illness, but had a happy translation into the Master's presence on December 12th last, in his eightieth year.

RICHARD HADDON TOMKINS

joined the Society in 1879, and was appointed to the district of Lock Fields, Walworth, where he did excellent and abiding work, mainly in visitation, during the whole of his missionary career (thirty-six years). A typical "Man with the Book," he stood for the old truths, embodied them in daily life, and expounded them with profit and acceptance in the homes of the poor. Impaired health led to his being placed in 1916 on the Disabled Fund, and after a somewhat trying illness he passed away on April 2nd, aged eighty-one. His end was peace.

JAMES THOMAS KNOTT

was summoned to the Homeland on April 4th, rich in experience and ripe in grace. Joining the Society in 1874, he spent the whole of his Mission life in Bermondsey (one year excepted), and was signally blessed among and esteemed by the people. A loyal witness to the Truth, resourceful in visitation, with a zeal for souls, he exerted a salutary influence in the local tanneries, where employers and workers alike testified to his sterling character, and the conscientious performance of his duty. Though he had completed threescore years and ten, the end came unexpectedly, but he died as he had ever lived—facing the dawn.

ALFRED JAMES WINTER,

with tragic suddenness, terminated his earthly course on April 8th, in his sixty-first year. He entered the Mission in 1886, and laboured earnestly and successfully during thirty years on three districts, not reckoning three years (1916–18) devoted to work among the troops under the auspices of the Soldiers' Christian Association. A good man, with ability above the average, and a record of fruitful service to his credit, he had been appointed to special work

among railwaymen only a week before his death, which followed a heart seizure in the street. A fine type of a Christian and a loyal Churchman, he ever manifested a spirit of catholicity, beloved of the brethren, and highly respected for his work's sake. "He was not, for God took him."

As we close for Press news reaches us of the death of

ROBERT DARBY,

a disabled missionary, who was appointed in 1862, and for thirty-seven years toiled whole-heartedly, and with many tokens of God's approval and blessing, in five needy areas in North-West London. Failing powers led to his retirement as far back as 1899, and after patiently waiting for the inheritance of the saints, he entered into rest on the 10th ultimo, in his eighty-seventh year.

MISSIONARIES AT REST AND PLAY.

On Thursday, June 26th, the Society's missionaries were hospitably entertained by Mr. and Mrs, A. H. Stileman, in their beautiful grounds at Sunnyside, Wimbledon, where a most enjoyable afternoon was spent. Although at noon the barometer was not promising, the weather eventually proved all one could desire. Welcoming the company on the lawn, where a short meeting was held, Mr. Stileman based a homely and delightful talk on a text a little off the beaten track. Could anyone present give chapter and verse? Instantly, a Coalies' missionary called out, "Isai. lix. 15." "It's evidently not easy to teach City missionaries anything," was the naive comment of our genial host, who immediately proceeded to a further test by asking for the alternative rendering! Again the missionary scored, quoting from the margin, "He that departeth from evil is accounted mad." "The Man with the Book" had once more justified his designation.

An address by the Rev. E. L. Langston, Incumbent of Emmanuel Church, near by, was followed with deep interest and appreciation. Speaking of the Lord's Coming, and its bearing upon the restoration and destiny of the Jewish people, he showed how the failure of the British Forces at Gallipoli was overruled by God in opening up "a highway out of Egypt to Assyria" (Isai. xix. 23-5) such as Isaiah had predicted 2,500 years before.

After tea, the missionaries indulged in croquet and other games, or held sweet fellowship amid the flowers, until, at dusk, they turned their faces homeward, carrying with them the kindliest thoughts of their host and hostess whose generous hospitality had provided such good things, alike for the soul as the body.



A Fruitful Retrospect

Being Reminiscences and Incidents of Pioneer Evangelism associated with the Victorian Era.—By JOHN FARLEY, L.C.M. (First article.)



THE Victorian era was characterised by progress, alike in industry, science and religious activity. In the mid-nineteenth century there was a Gospel preached and practised, of the glory of Christian effort, and the value of evangelistic work among the poor and artizan classes of London.

During the fifties there were remarkable scenes of spiritual awakening in Ireland,

Scotland, Wales, and England, and multitudes of people were turned unto the Lord. The preaching that wrought so effectually centred in the person of our Lord Jesus Christ, His finished work on the Cross, His priestly intercession in heaven, and His promised return "in the clouds of heaven with power and great glory."

In 1863 a Presbyterian congregation newly settled in a beautiful church in North London (Highbury) resolved, "in a pure missionary spirit to look out for some district to the evangelising of which the efforts of the members might be directed." As a result they secured possession of a school building in Hoxton (Harvey Street) as a suitable base of operations. There was at first much difficulty and discouragement; and the want of a closer connecting link with the people was felt. In these circumstances their thoughts turned to the London City Mission.

Sixty-one years ago during a widespread revival in the West of England, my wife and I, at the same time, were brought to know the Lord. Five years later I was invited to London by the revered C. H. Spurgeon, with a view to become a student in his college. It was in the vestry at the Metropolitan Tabernacle that Mr. Spurgeon,



among other things, explained to me the direct evangelistic work of the London City Mission, and we knelt together at the Throne of Grace, pleading for guidance and help, the Lord's call to the work. Consequently, and on March 23rd, 1864, I entered the service of the L.C.M. being appointed to labour in under Hoxton direction of the Church above mentioned.

Ten years passed away

in arduous, happy pioneer mission work, and in March, 1874, the foundation stone of a new Mission Hall in Harvey Street was laid by Sir Charles Reed, M.P. It was a notable occasion. A great gathering assembled in a tent factory near by. The Rev. Dr. Edmond presided, and the speakers included the Rev. William and Mis. Booth of the Christian Mission (afterwards known as the Salvation Army) and young Dr. Barnardo of the East End Juvenile Mission. The cost of the freehold building and furniture was £3,300, and it was opened free of debt.

The opening services afterwards were conducted by the Revs. Dr. Edmond, Dr. Thain Davidson (two front rank Presbyterian Divines of fragrant memory), and Robert Paton, Esq., who recalled the interesting fact that "the district of Hoxton has been highly favoured of God, for there, on May 16th, 1835, three humble men met one morning in a room close by, and after prayer, were able to rise and in faith to say, 'The London City Mission is founded.'" Another well-known Christian originated in Hoxton, and on this wise. In addition to visitation, I exerted myself, though for a long time fruitlessly, in the cause of colportage. At last, meeting with

A Fruitful Retrospect.

an ardent young convert whom I had "nurtured in the admonition of the Lord" (he is now a London City missionary), I laid out a small capital of thirty shillings, and started him as a colporteur. That humble beginning in the providence of God led to the formation of the "Christian Colportage Association," a Society whose agents are to-day working with such beneficent results in many of the counties of England. This, by the way, is only one of many institutions that owe their foundation, directly or indirectly, to the early activities of the L.C.M. Verily—

"More things are wrought by prayer than this world dreams of;

For so the whole round earth is every way Bound by gold chains about the teet of God."

In the early sixties three great movements stirred the people of America, France and England—the Civil War in America, the Cotton Famine in Lancashire, and the Commercial Treaty between England and France, carried through by Richard Cobden and the Emperor Napoleon. These events caused grave political anxieties among rulers, and severe sufferings among the peoples involved.

The French Treaty ruined the silk ribbon trade of Coventry, and there was an exodus of weavers from that town—many coming to London hoping to find employment at Spitalfields. A colony of these people settled in Hoxton, hard by the Harvey Street Mission. They were a different order of people to the coster and scavenger fraternities of the district, and quite a number of them attended the mission services.

PLAYING THE FOOL.

One old man told me he was the town jester of Coventry with the privilege to play the fool in the processions of Lady Godiva at the guilds and trades' demonstrations of the town. He claimed to be of French Huguenot descent, but could find no employment as a silk weaver in London. Though an ardent total abstainer he obtained

permission from the landlord of a tavern to stand, during the winter months, a baked potato oven outside the house. The man possessed a stentorian voice, and during wintery nights, except on the Sabbath, loud as a cuckoo was heard the cry, "baked potatoes, all hot!"

In a quiet street near, there lodged a young law-student who burned the midnight oil, and found his legal problems and hot baked potatoes mixed together in his studies. One night, greatly irritated, he rushed out of his house, and shaking his fist in the potato seller's face, shouted, "Shut your mouth, will you, about your hot potatoes, or I will have you indicted as a public nuisance; this is the last caution." A few nights after, the old man was singing a new song-" The last caution I received on Tuesday night, from a gentleman who said he could not write, and to the workhouse I must go, if I cannot sell baked potatoes, all hot!" raising his voice on the last four words.

April 17th, 1865, was the missionary's first anniversary, on which occasion the poor of the district presented him with a Family Bible (it lies before me as I write). On the fly-leaf is inscribed—" Presented to Mr. John Farley by friends connected with the district in which he labours as missionary, as a token of their affectionate regard for him as their spiritual adviser." At the moment of presentation, the baked potato seller, clad in a white linen jacket, apron, armlets and cap, entered the hall, carrying beautiful Coventry silk book-marker, with the words woven in, "Be not weary in well-doing," and bowing to the chairman and the audience, said in a loud voice-"This book marker I give to Mr. Farley for his Bible—

Long may he live Christ's love to tell; That is the wish of Charles Satchwell."

Dear old Charles and his gentle wife in turn went into Shoreditch Infirmary, and from thence passed into the Palace of the King.

REMEMBER—The London City Mission is interdenominational and includes in its ranks men of every Evangelical Communion. It is the Ally of all the Churches and the rival of none. The missionaries compose a holy brotherhood, loyal to their convictions as to Church polity and government, yet united in a grand effort to bring the glorious Gospel and its implicates to bear upon the millions of our Empire City.

Pray for us.

The Cessation of Warfare

Immediately a London City Missionary enters the ranks of those who fight against the sin and indifference of the greatest city in the world he begins to "live laborious days." It cannot be otherwise. He goes down into the depths. He goes into homes of misery, of sadness, and often of despair. He is at close grips with the powers of evil.

Even a few months of such work are sufficient to tax the energies and strength of the most earnest and the strongest; but he goes on month after month, and year after year, in the service of his fellow-citizens, seeking to lead them into the Kingdom of God.

When for him the battle ceases, when he is disabled and can fight no longer, then he must be the object of our care, and we are bound to see that he does not spend his old age in poverty and distress. Seventy-seven (average age 76) Missionaries and sixty-eight Widows (average age 71) of Missionaries, are dependent upon our

Disabled Fund

This fund is in great need, and a most urgent appeal for your help is herewith made. Will you kindly assist by sending a contribution to

Mr. W. A. CARLEY, Secretary, London City Mission 'Disabled' Fund 3, Bridewell Place, London, E.C.4.

STOP! THINK!! GIVE!!!

In the rush and turmoil of present life, and amidst the countless claims upon everyone's attention, there is a very real danger that those for whom we plead may be forgotten. That danger we seek to arrest.

We beg that each reader will **stop** for a moment, and definitely **think** about the pathetic and pressing needs of Incurable Sufferers of the **middle classes** (rendered helpless, hopeless and homeless by disease), and then **give** to the best of their ability.

THE BRITISH HOME and Hospital FOR INCURABLES,

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(Patroness: H.M. QUEEN ALEXANDRA.) is in great need of funds. £3,000 owing to Bankers.

Will you send your gift to-day, to EDGAR PENMAN, Secretary,

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A REQUEST.

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THANK YOU!

To Sleep Well

The Last Meal at Night.

Oufferers from insomnia and weak digestion require a food that is both light and nutritious so that the digestive organs are not overtaxed.

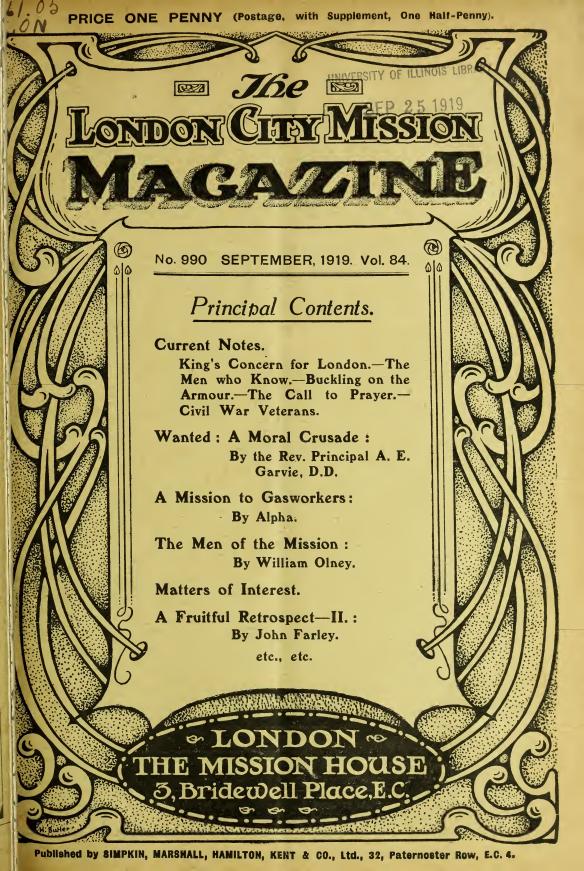
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OF ASSISTING THE

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By Daily Prayer for God's richest blessing upon the work of the Missionaries.

II.

By emergency Gifts of whatever amount, to meet current expenses. The latter average £1,000 weekly.

III.

By grants of Christian Literature for general use. Booklets and Gospel portions are very acceptable.

IV.

By gifts of Convalescent Home and Surgical Aid Letters; also cast-off clothing (much in request) for the Sick and deserving Poor.

V

By circulating the Society's Periodicals, thus helping to advertise its daily work and ever-recurring needs.

VI.

By purchasing and making a Gift of War Stock, so combining patriotic effort with spiritual service for the good of the capital.

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Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

No. 990. Vol. LXXXIV. September, 1919.

CURRENT NOTES.

THE KING'S record the King's reply to the Peace Congratulations presented to Mis Hajesty

by L.C.C. members on behalf of the

people of London.

"In the great task of reconstruction, local government authorities are called upon to play a leading part. On them largely will fall the administration of the measures necessary for building up the social life of the people on new and better foundations.

"The awakened consciousness of the nation demands new developments and the removal of many and grave defects in our social system. I am confident that our free and representative local institutions will be equal to the task. It is my earnest desire that nothing will be left undone to meet the needs of the moment, and to realise those better ideals for the home life of our people which can alone make possible a real improvement in social conditions. Great are the needs and great the opportunity. The potentialities. physical, mental and spiritual, of every member of the community should be developed to their fullest extent. A true education would embrace all these, would cultivate them all in due proportion, and would transform our national life in a generation.

"The care of the weak and helpless, the protection of our infant life, the guardianship and training of those who by infirmity of body or mind are unfitted to engage in the daily struggle of life, are also matters very near to the hearts of the Queen and myself. The many manifestations of sympathy and goodwill which we have received from the people of London both during the war and on the great days of rejoicing which followed the armistice and the conclusion of peace, have given us the deepest pleasure. . . We are at home in London, and are proud of our home and

of its people."

As a "representative institution" whose activities during eight decades have contributed in so many ways to the good of the capital, the London City Mission may be relied upon, in the future as in the past, to exert its influence and employ its best powers for the spiritual uplifting of London, thus making it possible "to realise those better ideals for the home life of our people," indispensable as they are to the nation's best life and prosperity.

"THE MEN WHO KNOW."

The Church Monthly for August, issued in connection with Camden Church, Camberwell, has the follow-

ing reference to the Society's new Annual Report. "In his evening sermon on July 13th, from the text, This ought ye to have done, and not to have left the other undone, the vicar (Rev. P. S. O'Brien, D.D.) strongly enforced the necessity which existed that every Christian should now proceed to action; that selfexamination was a first step. can I contribute to the great re-construction which is going forward all round?' Enlarging upon this, the vicar described the deplorable condition of society at this present moment—the vast majority giving way to sordid selfishness, dissipation, pleasure-seeking, and the like. However much, he said, this was true of the educated and well-to-do classes, it was still more lamentable in its consequences amongst

the wage-earning people of East and South London. To justify this state of affairs he then quoted extracts from the startling reports sent in by London City missionaries, who are thoroughly in touch with 'the workshop of London,' and whose descriptions may be taken as those of 'Men who know.'" As the arrangement of the Report lends itself to quotation, it might prove an advantage, especially in the country, if other clergy and ministers followed Dr. O'Brien's example.

Two new missionaries

BUCKLING have been appointed on ON THE ARMOUR. probation during the past month. Mr. P. A. Morris, a convert of the L.C.M., who has done excellent work among the Military, goes to the slums at Westminster; and Mr. A. H. Weaver-Baker, for some time a valued helper at our Crossway (Kingsland) Mission, has been located at Deptford.

We commend these earnest recruits to the prayers of God's people, that abundant grace may uphold and prosper them

in their respective spheres.

A well-informed writer in THE CALL TO PRAYER. the Daily News points out that serious retrenchments in missionary effort at home and abroad will soon be inevitable, unless largely increased contributions are forth-"The organisers of the great missionary agencies," he says, considering with much anxiety the high cost of their various services. Remittances to the East have involved one Society alone in an extra expenditure of £40,000 per year in order to meet the high rate of exchange. . . . Unless the revenue of the important missionary organisations is increased, the actual work must decline." With regard to our selves, the outlook is fully dealt with inthe Call to Prayer circulated with our last issue.

"As Secretary of the London
CIVIL WAR Branch of the American
VETERANS. Civil War Veterans, I was
privileged to organise the
outing that usually takes place on Independence Day," writes one of our mis-

sionaries to City factories, himself a veteran who fought in the sixties under the Stars and Stripes. "Thanks to the kindly thought of Colonel Pierce of the U.S. Staff, seven motors car were placed at our disposal, in which, after they had been decorated and beflagged, these warriors of other years (50 in number) were quickly and comfortably conveyed to Kew Gardens, the venue of the day's festivity. After lunch a short meeting was held under the presidency of Ambrose Pomeroy, Esq., J.P., supported by General Hollis (N. Y. Consul), the Rev. Dr. and Mrs. Fort Newton, of the City Temple, and other friends of the Republic. His Excellency the American Ambassador (J. W. Davis, Esq.) and the U. S. Naval Attaché sent letters of greeting together with donations in aid of the day's enjoyment. The address by Dr. Fort Newton was a happy blend of humour, patriotism, and wholesome teaching, showing how the American colonies, once dependent, became independent, and had now become with old England interdependent, and united in one grand endeavour to maintain the peace of the world. These and other points greatly delighted the war veterans who, from being a somewhat rough and neglected company are now well dressed, mostly devout, and thoroughly appreciative of the interest taken in their welfare. Speeches over, the party were chaperoned by a personal friend of the Director through a portion of the gardens least known to the general public, and here the sight of growing bananas and coffee berries, rubber and cocoa trees, gave immense pleasure to the old men who lingered in the palm houses, questioning their guides, notwithstanding that a strawberry tea awaited them at "Diendonne," an excellent restaurant close by. The occasional showers in no way interfered with our pleasure, and after posing for the inevitable photograph the party made the return journey in peace and quietness, thankful to God and a kindly providence whereby they had once more been permitted to meet amid such beautiful surroundings, to compare notes and reflect on the experiences of bygone years."

WANTED-A MORAL CRUSADE

I may be wondered what a College Principal can know of pioneer work such as that undertaken by the London City

Notes of a recent Address given at the Annual Meeting of the Society's Woodford Association, by the Rev. A. E. Garvie, M.A., D.D., Principal of New:: :: College, Hampstead. :: ::

ders, facing a common foe. Some were men of great moral worth, forces for righteousness, real and trusty soldiers of the Lord.

Mission. In my young days I divided part of my time between reading the great English poets and visiting the poor in one of the worst districts in Glasgow. There I made acquaintance first-hand with those conditions of social squalor amid which the L.C.M. carries on most of its work. I have been in homes which it is a disgrace to tolerate; abodes of misery and degradation enough to break one's heart. They are a vivid memory even to-day; and when addressing my students with a view to stirring their evangelistic passion, my thoughts often revert to those mean streets and miserable slums.

What of the vast majority? According to chaplains and others, they lacked the one thing needful. No vital religion was theirs, no saving interest in Christ, but instead a vague idea of God, a kind of fatalism, a shadowy belief in the Divine Will, the exact nature of which was beyond enquiry. No, we are far from being a Christian nation, nor is London as yet a Christian city.

It would be well, I think, if the condition of London as seen and described by City missionaries could somehow be brought home to the reason and conscience of the Churches. Are we as Christians doing our duty to the inhabitants of our imperial City? Christ was God's missionary to the world; the Church's commission is to evangelise and claim the world for Christ; yet there are people in England and in parts of this vast metropolis, as destitute of the knowledge and blessing of the Gospel as the heathen in distant lands. In saying this, I draw no invidious distinction between home and foreign Missions. As chairman of the Board of the London Missionary Society, I may be considered an enthusiast for the work of God abroad; nevertheless, it seems to me that London's chief requisite at this critical juncture is a wider acceptance and more thorough application of the principles of the Gospel of Christ. We thankfully recognise the display of Christian virtues, the far-spread influence of goodness through our city and nation, but in no real sense are we a Christian nation, nor shall we become so, until our people are brought to know and confess Jesus Christ, to the glory of God the Father. The war has proved this up to the hilt. In trenches and dug-outs men of every sect and creed have rubbed shoul-

SAINTS IN THE SLUMS

I recently renewed my acquaintance with slumdom. Accompanied by some American students (to whom I had lectured on Christianity and the Social Problem) we traversed the mean streets and poverty areas, visiting here and there some of those settlements and institutions so much appreciated by the London poor. · I have heard it said that saints are not found in the slums. But they are, though often at great cost to themselves. That, however, is no justification for the awful conditions over which a few certainly triumph, though how it is done passes my imagination. It is not enough to sympathise with people in circumstances that are intolerable to the Christian conscience; not enough to console them amid conditions that cripple and destroy human life. It is like mocking people to speak of heaven and contentment and then leave them to the hell in which they are doomed to live. Take the Gospel to the slums by all means. What other remedy or power can release the people from their sins, or raise them into newness of life? But we must not make our preaching an excuse for disregarding their terrible surroundings, nor make it difficult for them to believe in the compassion and love of God. Because the London City Mission is out to recover the people for Christ, and is at the same time concerned for their social welfare, I commend its work to the sympathy of Christian people, and claim for it an ever-increasing support. The number of its missionaries ought to be

Wanted-A Moral Crusade.

doubled. Not one neglected district should be without the witness of the Mission, not a house or tenement should be outside the sphere of its activities.

But even that is the second best. Every Christian Church should be a missionary agency, communicating the Word of Life to the multitudes domiciled in its immediate vicinity. We ought not to be satisfied to meet occasionally in beautiful surroundings to hear of and approve the services of the missionaries, and give of our substance towards their support. That is good as far as it goes, but we need to go farther. If possible, we ought personally to do something

for the benefit of those near to us, for whom we are more or less responsible, whatever inconvenience or sacrifice it involves. If in our hearts God has kindled a missionary passion, what might be accomplished by even one life poured out freely for the sake others! Missionary passion is not intended for export, but for home consumption, a consideration which, seriously pondered, would transform many of our lives. As things are, we do well to support the London City Mission, whose agents to a large extent, and in a

worthy manner, are discharging the Church's debt to London.

THE DRINK MENACE

The need for such work is appalling. Do you wonder the public-houses attract so many people? We all deplore the delay in securing houses, but there is no delay in securing more and stronger beer! When will the Government awake to the fact that the moral and not the financial interests of the nation should be its first concern?

More drunkenness is seen in Scotland than in England, but not more drinking. Here giant alcohol flaunts himself in the face of the community as he does not across the border where the pubs. have not always the best corners. What is wanted, and wanted badly, is a moral crusade for the cleansing and uplifting of the City.

See the social problem as a whole. Ponder it in its proper setting. The Gospel is the wisdom and power of God, and we rejoice in all it has accomplished. But those whose faith in the evangel is strongest are the first to recognise how great are the powers of evil that militate against its still wider

success. Think, for a moment, of London's degraded manhood, of its fallen womanhood, of its pitiable childhood. Think of what happens in darkest London of which a large section of our population knows little or nothing. We need more missionaries with eves to see the misery and hearts to feel the sorrows of the poor; men of God who can speak the word of sympathy and extend the friendly hand. Thus did Christ as He moved in and out among the people in the days of His flesh; and now having with-

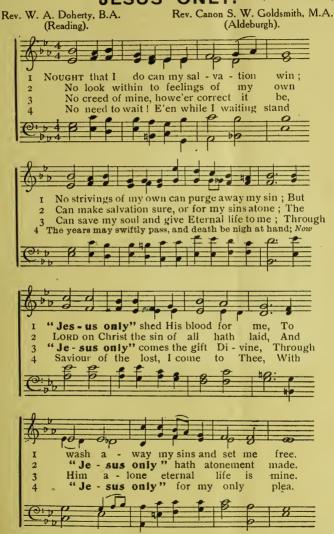
drawn Himself, He sends us upon errands of mercy, visiting homes that are desolate, comforting hearts that are sad, seeking those who have strayed from the fold. When Christian men come to share the mind of Christ, then will come the time when He shall see the travail of His soul and be satisfied, and we shall be satisfied in Him. To hasten that day, and add fresh gems to the Redeemer's crown, let us continue to help, by prayer and generous giving, the good work of the London City Mission.



Rev. Principal A. E. Garvie, D.D.

REMEMBER—The London City Mission is interdenominational and includes in its ranks men of every Evangelical Communion. It is the Ally of all the Churches and the rival of none. The missionaries compose a holy brotherhood, loyal to their convictions as to Church polity and government, yet united in a grand effort to bring the glorious Gospel and its implicates to bear upon the millions of our Empire City.

"JESUS ONLY." (Matt. xvii. 8.)



Music Copyright by W. J. PRENTICE. Copies may be obtained from the London City Mission, 3, Bridewell Place, London, E.C., 4. Price 2/- 100.

TESTIMONY OF THE LATE HENRY REED.

From "INCIDENTS IN AN EVENTFUL LIFE."

Price 1d. Morgan & Scott, Ltd, 12 Paternoster Square, London, E.C. 4.

After all I have said, preached, and written, for upwards of forty-five years, I wish it to be distinctly understood that the ground of the hope that is within me is not "repentance toward God," although it is written, "Except ye repent, ye shall all likewise perish." Nor is it faith, although it is written, "Without faith it is impossible to please God." Nor is it in becoming a new creature, although it is written, "Except a man be born again, he cannot see the kingdom of God." Nor is it in holiness, although it is written, "Without holiness no man shall see the Lord." They are, indeed, great and glorious gifts, all purchased by blood Divine, for which I adore and praise a Triune God. Still, none of them atoned for my sins. Repentance did not die for me; faith did not die for me; the new creature did not die for me; holiness did not die for me. My confidence is not in the gifts, but in the Giver—the Eternal Son of God, who took my nature, and in that nature, as my Substitute, atoned for my sins. On His finished work alone does my soul rely for pardon, holiness, and heaven; and He only "is made of God, unto me wisdom, righteousness, sanctification, and redemption."

In conclusion, I again solemnly declare my conviction that when "Christ in you" is a great reality in the sight of God, there will be "the love of God shed abroad in the heart by the Holy Ghost given unto us." And if love, there will be obedience, for "he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." He may profess the truth, but without obedience he holds the truth in unrighteousness, and will most assuredly perish; for although he may be able to say at the last great day, "In Thy name we cast out devils; in Thy name we did many wonderful works," Jesus will reply, "Depart from Me, I never knew you, ye workers of iniquity."

LONDON CITY MISSION.



THE AIM of its 300 Missionaries is to carry these glad tidings into every home, workshop, factory, and yard; into every hospital and infirmary, beseeching men to be reconciled to God.

The Mission is evangelical in doctrine, scriptural in method, and pioneering in service.

The General Secretary will be glad to forward information about the work in its varied spheres of operation amongst soldiers, sailors, civilians, home-born and foreigner, Jew and Gentile, in London.

MISSION HOUSE: 3, BRIDEWELL PLACE, LONDON, E.C. 4.



THE MEN OF THE MISSION.



I.

Here is the Hero, applauded in the Glory,

V.C's and D.C.M's may never gild his name;

But Angelic witnesses, as they trace the story

Of his splendid sacrifice, unite in glad acclaim!

Church of the Redeemer! act out your pity;

Show your heart's approval of the Mission to your City;

Bring your paper-money and your hoarded jewels too!

If you cannot do the work, pay for those who do.

II.

See the missionary plunge into darkest night,

London—East, West, North and South—clouded o'er with sin,

Without God and beast-like, given to appetite,

Seeking only larger gain and greater ease to win.

Church of the Crucified! act out your pity;

Show your sympathy towards the great but needy City:

Do not let walled circumstance shut it from your gaze,

He is partner in the work—he who prays and pays.

TTT

Mission agents in the pubs, wrestling with the drin's;

Missionaries in the "shops", where the talk is "red";

On the hard paved walk, where the tempted lasses sink;

In the poisonous atmosphere; by Pain's tortured bed.

Church of Christ's disciples! show us your pity!

Let your tend'rest feelings go out towards the City!

Make this Society your foot and your hand;

Let its daily, hourly need, your heart and purse command.

IV.

Sailors drugged in Wapping, but the missionary's there!

Breadless bairns in Deptford, but the Mission's agent comes!

Gambling dens in Mayfair, but his face gives vice a "Scare"!

Girls on the verge of ruin, but he leads them into Homes.

Blood-bought Church of Jesus! hide not your pity!

Pour your treasured prayers and gifts all to save the City!

Here are lives surrendered to the Great Commission:

If you cannot go, be quick to find the work provision.

WILLIAM OLNEY.



£2,000 in War Stock will endow a Slum District in perpetuity, to be named after the donor if desired. What better War Memorial than a precious soul, perchance many souls, saved for time and eternity through the Life-giving Word?





MISSIONS TO GASWORKERS.

The several Gas Companies in and around London employ upwards of 20,000 men, besides women and girls, an important section of the community visited by four City Missionaries, who are welcomed alike by officials and the rank and file, whose confidence they enjoy.

By Alpha.





"He had a few things in his favour, including a marked fondness for his horse" (p.112).

HE agitation in the labour world, we write, has somewhat abated, and for the present there is comparative peace. Nevertheless, the spirit of unrest and disaffection has produced a problem of such gravity as to take precedence of almost every other probnational lem. The miners' strike, for example, seriously has affected all the great industries, and none more so than that of gasmaking and its byproducts, such as

coke, tar, ammonia, raw materials for dyes and disinfectants, and a score of other commodities. When it is remembered that London's gas bill exceeds £15,000 a day, that it depends largely on the Gas Light and Coke Company for its supply, and the fact that Beckton and Bromley (their two largest generating stations) daily require 7,000 tons of coal, the bearing of the strike on the gasworkers of London will be readily understood.

IMPROVED CONDITIONS.

The gasworkers at Bow and Bromley (with whom this article is chiefly concerned) are not seriously affected with "strike fever." Compared with the conditions of ten years ago, their present lot is considerably brighter, and their lives in many instances much happier as a result. The new labour charter has given them still higher wages, shorter hours, and a wider liberty. A contributing cause to the satis-

faction on the part of the men is the copartnership system, whereby they are given a stake in the undertaking. The conviction is growing that the adoption of this principle in other great industries would go far in removing the causes of discontent in the labour world. There can be little doubt that where there is a unity of interest, an atmosphere of peace and goodwill is created. A spirit of comradeship is a sweetener of toil: that is why co-partnership is said to be not merely an economic improvement, but a moral advance. When all is said along this line, however, there is at the moment an ugly feeling among the workers that somehow they are being exploited by the powers that be, for, despite increasing wages, won, for the most part, through trade organisations, their real wages, when exchanged in the open market, are lower than in pre-war days, owing to the alleged profiteering. It is thought well to mention this as, humanly speaking, it affects the "ground" into which is cast the seed. of the Kingdom of God. Whatever strides are made in respect of human welfare, it must remain incomplete while the souls of men are in bondage to sin and death. Hence the value of City Mission enterprise, without which, having regard to Sunday labour, and still more to the natural enmity of man to the things of God, the large majority would be destitute of Christian knowledge and redeeming love. As it is, the gasworkers are made acquainted with the elementals of the Christian faith, and exhorted daily to exercise repentance toward God and faith in our Lord Jesus Christ. With what result? "The past year," writes the missionary, " has been full of manifold blessing. Men and women have been urged to decide for Christ, and not seldom the tear of penitence, the knee bent in confession, and the voice crying for mercy have followed our ministrations."

Here and there a pronounced believer adorns the doctrine of Christ, and bravely

Missions to Gasworkers.

holds the fort against those who oppose and speak lightly of the truth.

A WONDERFUL TROPHY.

B., with whom it is a delight to converse, belongs to this category.

His references to a Christian periodical, a copy of which he produced, revealed the man. "I read it religiously every week," he said. "Next to the Bible, it's real fodder for the soul. The sermons go to the root of the matter, brace you up, and show you how to put up a barrage against the devil. Yes, the Almighty has been good to me. Happy? Why shouldn't I be happy? I've no complaints. My job suits me all right; I'm quite content, though I don't enjoy Sunday work. Still, it can't be done without, and it's no use grousing." It was an illness that proved the turning point in his career. "I promised," he said, giving details, "that if I was restored I'd go to church and cut the old life absolutely. That's exactly what happened"; and lest any human should claim a share in bringing it about, he added, "God Himself did the deed, and flesh and blood had nothing to do with it. Struggles? I've had my share, for it's not all honey standing up for Christ in the gasworks. But there's honey in it for all that!" His influence for good is beyond doubt. "My mates don't all see eye to eye with me, but they seldom swear in my presence. When they do,

my presence. When they I've only to look, and they understand." A chance reference to Peter and Malchus (John xviii.

10) disclosed his capacity for indig nation.

"I'm amazed at Peter's mildness in cutting off the servant's ear.

I would have cut off his head!" an

amusing com-

ment, emphasised with

flashing eyes

and a clenched fist. The missionary remarks on this man: "A sterling character, he values my reading of and instruction in the Word above all else, while his life is the best evidence of the truth I make known from time to time to his fellow workers." Undoubtedly he is a great trophy. Working all day in a high temperature, perspiring at every pore, his ears assaulted every minute or two by minor explosions, he carries on, happy and contented with his lot, living a clean, upright life, and finding all his joy and inspiration for service in the sinner's Friend.

The present writer was shown over the works recently by an obliging official (an earnest Christian and a Bible class teacher) whose considered judgment on the work of the Mission is gratifying in the extreme. Passing the gasholders (nine in number, with a total storing capacity of eighteen million cubic feet of gas), and the sheds where high explosives were made during the war, including the deadly T.N.T., he ventured the opinion that during the air raids Bromley, among other such places, was providentially preserved. "Shrapnel fell all about us. Bombs exploded within a few yards of explosives which, had they been hit, must have wrecked a greater portion of London.'' No praise was too high for the real courage and splendid nerve of the women engaged in the danger zone. "They stuck it in the spirit

> of their husbands and sweethearts who were behind the guns in France and elsewhere." But the steadying force in a great number of instances was thesurewords of Holy Writ, read and quoted by the missionary, the effect of which is witnessed to by very many who

The Missionary, Mr. Ralph Whitfield, expounding the Scriptures on the giddy height of a Gas Scrubber at Bromley.

Missions to Gasworkers.

otherwise would have gone under. "Thanks." was a female worker's typical reply on hearing a portion from the prophets, "it's the tonic we all need. Something more to think about than one's daily bread and the danger of German bombs. I can do my work now with a better heart." encouraging feature of women's work is the number who have learnt to pray, or started to go to a place of worship, or have openly avowed their trust in the Lord. Out of 1,000 men at Bromley 150 responded to the country's call, of whom II fell in action, 14 received wounds, and 6 have been decorated for deeds of valour.

"NOBBIE" MAKES GOOD.

"A Wonderful Trophy,"

whose story is told on page 111.

The missionary relates an incident in which a gasworker, "Nobbie," figures as

a real hero, a title he modestly disclaims. He had been faithfully dealt with and urged to accept Christ, but halted between two opinions. When war broke out he joined the Navy, and some time after, in circumstances of extreme peril, he obeyed the truth, and in consequence was "begotten of God." His war-time service on a torpedo boat does him abundant credit. Being in Irish waters when the s.s. Leinster was torpedoed, he was able with his mates, and at great risk to himself, to rescue thirty persons from drowning. Well done, "Nobbie"! "I only did my duty," he remarked when complimented on his fine pluck, "but it was terrible to see the women and children in the water, and hear their cries for help." It was during this episode, while in the act of saving others, that "Nobbie" remembered something the missionary had said long before about Him Who "came into the world to save sinners," the result being as stated above.

Following demobilisation, still wearing navy blue, he visited a clothier's store, and while being measured for a suit was asked the name of his ship. "What," exclaimed the tailor excitedly, "it was one of your fellows who picked up my neighbour from the sea, when the *Leinster* went down off _____." "Perhaps it was me," said

"Nobbie" coolly, after narrating the full story; whereupon the admiring clothier offered to halve the cost of "Nobbie's" new suit. "Thank you, but I prefer to shell out," was the reply. "Whatever may be said about my job (and it was a bit rough occasionally) I've been paid for it, and that privilege is as much yours

as mine." Thus "Nobbie," who five years ago was a rough handful, is now, in his own phrase, "a changed man."

The missionary's latest report contains many items of interest, a few of which are subjoined. There can be no doubt as to the value of consecrated ingenuity in the work of God. For example: A carman named G. (he was pointed out

to us) is a typical man of his class with a few things in his favour, among them being a

marked fondness for his horse. Many vain attempts had been made to get him interested. until the other day, by a flash of genius, it occurred to the missionary to photograph him while leading his horse across the yard. Presented with the result, the man made no attempt to conceal his pleasure. "And now," we are told, "all opposition is gone. He is approachable, communicative, and entirely friendly in his attitude toward Divine things; and while there is no clear evidence as yet of an inward change, it is safe to say he is not far from the Kingdom of God. A knowledge of human nature. with its manifold whims and eccentricities, is of inestimable worth to the would-be winner of souls. Another incident of this nature may be given. We were introduced to a chemist, surrounded with all the paraphernalia of his art, whose spiritual outlook five years ago was decidedly pessimistic, but who now views his fellows with eyes that have seen the salvation of the Lord. Following the usual courtesies, the missionary, true to his calling, introduced the Book, and soon the chemist was listening to a clear exposition on the substitutionary aspect of the Atonement. At the close he shared with a clerk (whose ruling of a ledger with red lines had suggested the theme) the privilege of asking a few pertinent questions.

Missions to Gasworkers.

Thus a man's occupation opened a door of opportunity which was improved in a

way that left nothing to be desired. The chemist before conversion was a physical wreck, "all to pieces with neurasthenia," with little hope of recovery. The visits of the missionary to his worked wonders. "It's a pity you can't stay with him," remarked his wife, "he's never bright save when you are near." A stay in the country had the desired effect. Then the Word of God took root in his heart, and bore fruit in the life. "Saved by grace," we learnt, "God also quickened his mortal body; and to-day, notwithstanding his breakdown, his health is all one could desire." Little

wonder the chemist, thus doubly blessed, finds it difficult to express his indebtedness to the L.C.M.

In addition to visiting the gasworkers, the missionary devotes part of his time to the factories of Silvertown, thus bringing his "constituency" within the region of 4,000 men. It is a great task, worthily discharged, and sealed unmistakably with God's approval. "Not only in the spiritual realm is the work felt," to quote again from his report, "but in the industrial world

too, where practical common sense, spiritual insight, and deep sympathy with the



Typical Gasworkers at Bow Common, with "Nobbie" (who came straight from the retorts to be "taken") in the centre.

wage-earners has been a great force in helping to combat and overcome the revolutionary tendencies that are so rapidly gaining ground among the people." Two testimonies supporting this view may be given in conclusion. A foreman at one of the gasworks said in the fall of last year, "The chief engineer and myself thank God for the influence you exert by bringing religion to bear upon the men. You have helped to save us from revolution, and the good effect of your services none can fully tell.'' An overseer at another large works said, "I appreciate your efforts

very highly at a time when so many are in a rebellious mood. It would be almost impossible to carry on but for your salutary influence over the men. I'm not an orthodox believer, but I see the need for Christian feeling and mutual confidence such as you are striving to bring about."

The fact cannot be gainsaid that the Society's missionaries at this decisive hour are a force for righteousness and restraint, and as such are a blessing beyond calculation to the City and the State. Let us rally to their support.

We regret to state that the excellent work carried on at Bow and Bromley Gasworks is in danger of being curtailed, owing to the death of a gentleman who for many years charged himself with its support. The guarantee required is £100 per annum, and by a testamentary bequest (reported as we go to Press) the late guarantor has provided half this amount for a period of ten years. Sir John Bethel, M.P., who writes in the highest terms of the work, has promised £20, thus leaving £30 to complete the sum required. Will three kind friends share this undertaing by each contributing £10, at least for a few years, if the Lord will? Of the many special districts occupied by the Society, few, if any, are of greater importance than the one in question, the visitation of which has been so abundantly justified by results of the nature indicated in the foregoing article.

MATTERS OF INTEREST.

Death has claimed four members of our Brotherhood during the past few weeks, viz., Captain John Thom, for thirty years General Superintendent of Missionaries in North and North-west London; John Artiss and James McCappin, two of "Our Veterans"; and William Tarr, who died in active work. Particulars of their respective services will be given in a later issue.

In his annual report just issued, Dr. W. H. Hamer, the Medical Officer of Health to the London County Council, states that in 1918, for the first time on record going back nearly a century, the deaths in London exceeded the births. Two causes are assigned—the reduction in births brought about by the war and the heavy death roll from the two epidemics of influenza. In the first week of November, when the second epidemic of influenza reached its height, the death-rate in London was 55.5 per 1,000—the highest rate recorded in any week since the 1849 cholera week. The low prevalence of notifiable infectious disease in London in recent years has been maintained.

"A Friend" is warmly thanked for a gift of literature, including 2,000 New Testaments for distribution among working men.

An East End vicar, writes of the missionary working in his parish: "By persistent and sympathetic visitation he recently got one man to the Mission Hall, who is quite outside organised Christianity. His calls upon the sick and aged poor eagerly anticipated, and in all his work he is most earnest and keen on soul-winning."

Unable to send any money, one lady recently sold a picture, and another sent a piece of jewellery in aid of the Mission.

During the present month, the Louisa Ashburton Hall, facing Victoria and Albert Docks, loaned for the period of the war to the Y.M.C.A., is being re-opened, and the work re-organised on more aggressive lines. The Missionary in Charge, Mr. E. R. Terrell, has until recently been working with marked success among the troops.

Mr. F. W. Cannon, our new secretary for Scotland, has now settled in Stirling (36, Dumbarton Road), whither all communications for him should be addressed.

Since the war many foreign sailors have expressed a desire to obtain and read the Scriptures of Truth. Aboard a French steamer, after

a solemn talk with the crew, the second engineer and the clerk asked the missionary to bring them each a Bible, which he promised to do. A Greek fireman also begged a copy, and evinced a deep concern about spiritual things. A Spaniard on the same boat was delighted to hear one speaking his own tongue.

WANTED: Twenty-four Surgical Aid Letters for a Merlin Chair, which has been recommended for a very necessitous case known personally to the secretary of the Mission. Friends having letters at their disposal are kindly asked to forward them to the Rev. W. P. Cartwright, M.A., 3, Bridewell Place, E.C.4.

VOICES OF TO-DAY.

The munitions of the Christian war, which alone can level the ramparts of sin and idolatry, are—the Word of the Cross, the dynamic of the Spirit, and the "effective" of believing prayer.

The old world is dying around us, let it also die in us. Once more in human history we hear the tremendous words, "Behold, I make all things new."

Be of good cheer! Gathering clouds and roaring waters, failing hearts and passing kingdoms, may presage a nearing hope and a returning King.

In the world there are two loves: the love of God, which means the denial of self; and the love of self, which means the denial of God.

You believe God has a will in general and a plan for the world? Then face the fact that He has a "will" and a plan for you.

Christ for us is all our righteousness before a holy God; Christ in us is all our strength in an ungodly world.

Holiness does not consist of doing uncommon things, but of doing everything with purity of heart.

Anxiety does not empty to-morrow of its sorrow, but it empties to-day of its strength.

As we draw near to Calvary, its climate takes the frost out of our hearts.

The armour of God is the Lord Jesus; abiding in Him we are victorious.

Numbers offer but a poor standard by which to measure spiritual values.

A FRUITFUL RETROSPECT

By JOHN FARLEY, L.C.M.

(Second article.)

Being Reminiscences and Incidents of Pioneer Evangelism associated more or less with the Victorian Era.

NOT the least memorable of my experiences as a deputation for the Society resulted from an auxiliary meeting held in the Town Hall, Petworth, Sussex, under the genial chairmanship of the Rev. C. Holland, rector of the parish. So interested were his two curates in the story of the work of God in London, that, at their urgent request, a return visit was arranged; this time in the spiritual interests of the Petworth people who were making ready for the annual fair, a day of bartering and iollification that attracted considerable numbers from the surrounding villages. occasion fulfilled the brightest expectations. I was cordially received and supported by the clergy and other friends interested in pioneer evangelism, and enjoyed much liberty in making known by voice and the printed page "the truth of the Gospel," among dealers and buyers, gipsies and showmen, and fairgoers generally. The effort awakened a kindly interest among local Christians, and many thankful expressions were heard relative to the good effected by my visit. Before returning to London, my host (the younger of the curates above mentioned) took me for a walk through Lord Leconfield's charming grounds, and halting beneath a magnificent oak, he said, with a voice full of emotion, "Under the spreading branches of this tree, in your presence and before Almighty God, I desire to return thanks for all His goodness and grace; and believing there is some great work for me to do, I surrender myself wholly to Him for His service." We then knelt together on the green sward, making supplication to God with thanksgiving, and in so doing. I had the assurance that a consecrated will thus offered was a sacrifice acceptable and well-pleasing in His sight, and that the Angel of the Lord who spoke to Gideon from under the oak in Orphah, saying, "The Lord is with thee, thou mighty man of valour," had spoken no less definitely

to the young clergyman, who to-day is so greatly beloved and widely known as the Right Rev. Herbert Tugwell, Bishop of (Western Equatorial) Africa.

THE SAGE OF STREATHAM

Over a bookshop in High Road, Streatham a signboard bears this strange device:

"BRAINS, BRAINS, BRAINS: Bought, Sold, or Exchanged."

The bookseller, Charles Humphreys, is a remarkable man, known locally as "a modern Solomon" on account of his pithy proverbs and wise sayings. Others speak of him as the Sage of Streatham, whose philosophy has the merit of being understood by "the man in the street."

Born in a public-house near Rickmansworth in the fall of 1851, his career is hardly less varied than the autumn hues. Before passing his fourteenth milestone, he had served as pot-boy, posed as an artists' model, hawked flowers in the streets, toiled in a rope factory (twelve hours a day, for is. 6d. per week!) and done duty in a dairy. Hardly out of his teens, his experiences included that of a library messenger, house servant, draper's improver, assistant in a boot store, then in a grocery store, and a brief officership in the Salvation Army. Before joining the latter, his misfortunes were such that he frequently begged his bread, slept in empty houses, casual wards, or in the open, and washed the only shirt possessed in the Regent's Canal, running about until it was dry!

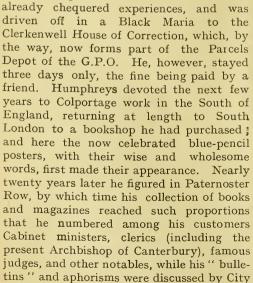
His conversion at the age of 18 was sudden, clear-cut, and evidenced by a life changed completely by the sovereign grace of God. Being, as he says, "terribly anxious about his soul," he was alone one day in a stable, when, in the act of cleaning his master's shoes, he yielded to a Divine impulse, sought and found the forgiveness of

sins, and went forth a new man in Christ Jesus.

His career as a Christian bookseller dates from my introduction of him to the Hon. Robert Paton (a noble benefactor long since gathered home) who took an instant liking to Humphreys, and later on

engaged him in street bookselling with the Colporteur

mentioned in my contribution last month to these pages. His zeal and business " push" were such that on one occasion the street was blocked with people who listened spellbound to his recital of "Scenes from John Hampton's Home," a temperance story published at a penny by a friend of the Harvey Street Mission. Summoned for causing an obstruction, he was fined half-a-crown, or in default five days' imprisonment. He elected to go to gaol, thus adding to his



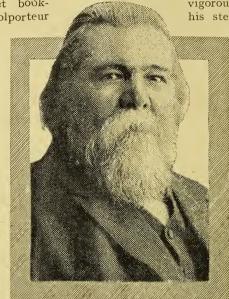
men of every station in life and sect of religion. He had now found "a place in the sun," and when he left the Row, the lease of his shop having expired, he left a blank that is felt and commented upon to this day. With his bookselling he managed

to prosecute from the first a vigorous gospel ministry, using his stentorian voice, and em-

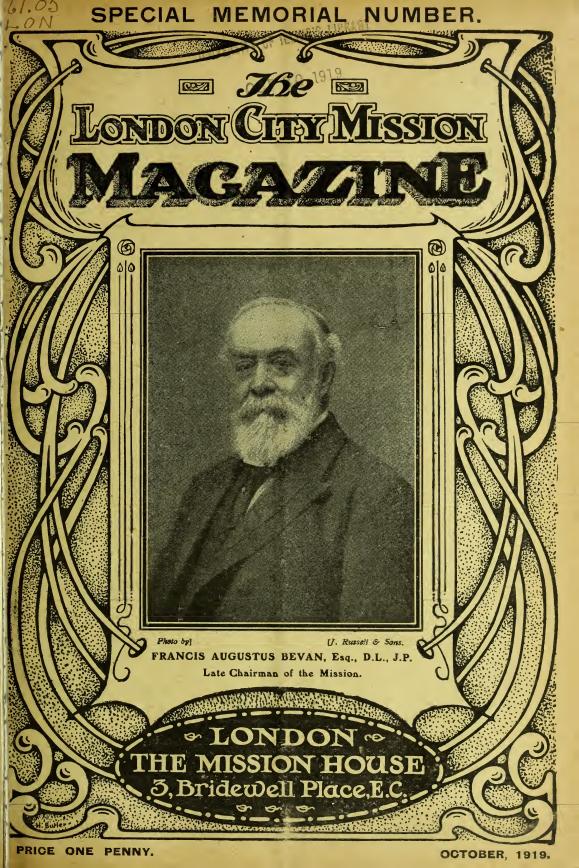
ploying his gifts of heart and mind to the furtherance of the Redeemer's Kingdom, alike in Deptford Broadway, at Blackheath, and latterly on Peckham Rye. His preaching issearching, personal, cogent, and straight to the point. Elegant phrase he disdains. Anything with a mask on provokes him to wrath. But he is true as steel, fresh as the morning, with a passion for Christ and a capacity for indignation that makes him almost a terror to evil doers. "Humphreys, the

preaching bookseller," says the late Charles Booth in "Life and Labour in London," is a very practical Christian. All I heard him say was very sagacious and wholesome. There was stuff in the words and a man behind them, and the people felt it."

In build, physical strength, mentality, and spiritual power, this Mr. Valiant-for-Truth is something of a Hercules. Theologically, he cannot be held fast within the "Westminster Confession," nor confined within the regulations of any organised religious society. A lion in detence of the Gospel, he is gentle as a lamb in seeking to lead others to Quite recently I visited Christ. old friend, and after a delightful season of fellowship, he said, "Looking back over fifty years, and tracing my life link by link, I am bound to say that, under the Divine Providence, I come back and owe almost everything to you."



Mr. Charles Humphreys,



SEVEN WAYS

OF ASSISTING THE

MISSION

IN ITS PRESENT NEED.

I.

By Daily Prayer for God's richest blessing upon the work of the Missionaries.

II.

By emergency Gifts of whatever amount, to meet current expenses. The latter now exceed £1,000 weekly.

III.

By grants of Christian Literature for general use. Booklets and Gospel portions are very acceptable.

IV.

By gifts of Convalescent Home and Surgical Aid Letters; also cast-off clothing (much in request) for the Aged and deserving Poor.

V.

By circulating the Society's Literature, thus helping to advertise its daily work and ever-recurring needs.

VI.

By collecting Funds or arranging a Drawing-room Meeting on its behalf. Boxes and full particulars on request.

VII.

By purchasing and making a Gift of War Stock, so combining patriotic effort with spiritual service for the good of the capital.

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TAR

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I give the "LONDON CITY MISSION" the sum of pounds (free of Legacy Duty), and I direct that the receipt of the Treasurer for the time being shall be a sufficient discharge for the said Legacy.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

F. A. BEVAN MEMORIAL NUMBER.

No. 991.

OCTOBER, 1919.

Vol. LXXXIV.

DEATH OF Mr. F. A. BEVAN.

TE announce with profound sorrow and regret the death, at Eastbourne, on August 31st, of Mr. F. A. Bevan, the Society's much-esteemed Chairman and late Treasurer, in his eightieth year. The event is a great blow to the Mission, which in just over sixteen months has suffered the loss of Sir Ernest Tritton, Bt. (late Vice-Chairman) and four valued members of the Board. Very specially do we commend to the prayers of God's people our Committee and present Treasurer and Acting Chairman, Mr. W. G. Bradshaw (who is taking a much more active part in the management of the work than formerly), that they may be Divinely supported and encouraged at the present juncture of affairs, so that whatever changes may result from the home call of our beloved "chief," the future of the work, by God's blessing, may be no less glorious than in years gone by. " Moses my servant is dead; now therefore arise, go. . . . As I was with Moses so will I be with thee; I will not fail thee nor forsake thee, saith the Lord." (Josh. i. 5.)

Francis Augustus Bevan, the second son of the late Mr. Robert Cooper Lee Bevan and Lady Agneta Bevan, was born in London (Harley Street, W.) on January 17th, 1840. Educated at Harrow, he was hardly twenty years old when he entered Barclays Bank (styled Barclay, Bevan, Tritton & Co., before its amalgamation with other financial undertakings) with which his forbears for three generations had been connected, and of which he himself was partner, chairman or director for close on six decades.

Mr. Bevan was a type of the Christian business man at his best. His ideals were "Far above Banking" (as Lord Knutsford is reported to have said in interpreting the initials "F. A. B."), being on all fours with those of David Livingstone, who resolved "to be Godlike in all business, and businesslike in all godliness."

A good steward of the grace of God, a loval son of the Church, an influential member of the House of Laymen, his sympathies extended to all who laboured in the Gospel and made common cause against "the god of this world." His contributions to Christian work were on a generous scale, and many distressed and anxious workers, overtaken by illness or misfortune, can testify to the kindly and helpful character of his private benevolence.

Mr. Bevan was unusually rich in good works. To set down all his religious interests would be like transcribing a page from a charity register. His treasurerships alone form an imposing list. He served as he loved, with heart and soul, mind and strength, literally "abounding in the work of the Lord." It is well known, however, that his "pet Society," as he termed it, was the London City Mission, in which he manifested a lively interest even in his boyhood days. How this came about is best told in his own words.

Acknowledging a congratulatory address and a tangible token of their esteem presented by the Official Staff on the attainment of his Jubilee on the Board, he said: "My connection with the City Mission goes back to the days of my

boyhood. My father joined the Committee in 1841, so that between us nearly a century has been spent in its welfare. My early recollections are associated with the visits of the missionaries to Trent Park, when they were entertained as a body on the occasion of their annual outings, and also when parties came down to visit the haymakers. In this latter connection I vividly recall Mr. Thomas Jackson, missionary to thieves, who, one afternoon, after we had played bat and ball, sat me on his knee and taught me a revival hymn, with the refrain:

'All is well, All is well,'

We sang it repeatedly, for like him I was fond of singing, and in those days I had a good high voice. Even before the missionaries came to Trent Park I remember their being entertained at the White House, Dyrham Park, by Capt. Trotter, afterwards my father-inlaw. I also like to think of the fellowships and friendships I have enjoyed, with officers and missionaries alike, during the long period that has passed, and I am glad to meet you all to-day. Anything I have attempted to advance the work of the Society has been esteemed a privilege, and if any good has resulted the praise is due to God alone. I am greatly obliged to you all for this beautiful token of your love and esteem (a silver rose-bowl mounted on an ebony plinth). I am sure the members of my family when they see it will think me very fortunate in having so many kind and thoughtful friends."

"A MAN GREATLY BELOVED."

Greatly esteemed by his colleagues on the Board, his relations both with them and the Society's officials were always of an amicable nature. The missionaries loved him, trusted his leadership, and hailed his presence among them with To them he was "a little great delight. man" with administrative ability and discerning judgment, and a knowledge of God and men that inspired hope and confidence on dark days. They also recognised in him a Christian gentleman, eminent in piety, gracious, unaffected, eschewing publicity, yet having a passion for the glory of Christ that made him

greater than his best deeds. On the other hand, Mr. Bevan loved the missionaries and regarded them as his friends. He admired them above all else for doing what he styled "the spade work of the Churches," and rejoiced constantly in the fact that the Gospel was conveyed by them to tens of thousands in our Empire-City who might otherwise have lived and died without the true knowledge of God.

"SOULS THAT ARE GREAT."

"Souls that are great," says Dr. Pulsford in a characteristic passage, "never angle for compliments, nor covet worldly distinctions, nor seek the praise of men." How true this is of the "great soul" whose passing we lament will be seen from the appreciations given on succeeding pages, for which, by the way, we are much indebted to the various contributors for serving us so ably at very short notice.

It was a frail figure that sat in the Board-room chair on February 3rd last. During the business there were sparkles of the old vivacity and alertness, though it was evident the earthly house was beginning to dissolve. It proved to be Mr. Bevan's last appearance in Bridewell Place. A heart attack followed a few days later, and, though he rallied wonderfully, he deemed it expedient to relinquish the treasurership of the Mission, but retained his position as Chairman, in the hope of resuming his much-loved work, despite his advanced years. His condition further improved, and in due course he left for Eastbourne to recuperate: but in a few weeks he grew weaker and weaker until, by the will of God, he finished his earthly course, leaving behind a shining and inestimable record of good achieved, and a life nobly lived.

THE SOCIETY'S MEMORIAL MINUTE.

The following Memorial Minute was passed by the Committee at their meeting on the 15th ultimo:—

"Having heard with profound sorrow at their last meeting of the death at Eastbourne of the Society's Chairman and late Treasurer, Mr. F. A. Bevan, the Committee hereby record their grateful appreciation of his eminent services, and their sense of the irreparable loss sustained by the Mission in the removal of

one who was so intimately connected with its history.

"Mr. Bevan joined the Committee in January, 1868; was elected Vice-Chairman in July, 1878, and Chairman and Treasurer (in succession to the late Mr. Joseph Hoare) in February, 1886, and by a gracious Providence completed in January last year a Jubilee of incomparable usefulness for the glory of God and the good of the Capital.

"What the Mission owes to his influence and counsel, his executive ability and unwearied labours, is beyond computation. From the first he manifested a keen interest in its affairs, taking a full share in its government, and becoming, as time went on, a pillar of strength, and a most liberal supporter of its funds, while his regular attendance at the meetings of the Board, and the time spent in Sub-Committees, showed how near the work lay to his heart.

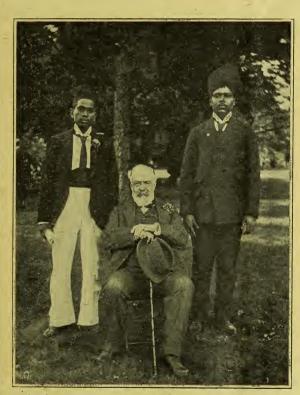
"His advocacy of the Society's claims, both in private and public, was effective

to an extraordinary degree, many thousands of pounds in consequence being contributed to its treasury. His addresses delivered at the Mansion House under the Chairmanship of successive Lord Mayors, and at the Society's anniversary meetings, over which he presided every other year, revealed a watchful care over its finances, the closest intimacy with its operations, and an enthusiasm for human welfare, especially with regard to the poor and working classes of the Metropolis, unsurpassed in the annals of the Mission. By the missionaries, both active and disabled, he was deservedly honoured and beloved. Twice he entertained the entire Brotherhood at Trent Park on the occasion of their annual holiday, and for several years prior to the war he presented each of them at Christmas with a bookgift suited to their vocation, and in other ways expressed his kindly feeling and admiration for the men whom he looked upon as friends and fellow-helpers in the

work.

"A man of excellent Christian character, honoured figure alike in the sphere of finance and Evangelical religion, he held fast to the first principles of the Mission, and to the truths it was intended to teach and maintain, rejoicing continually that these latter constituted a basis upon which the followers of Christ could heartily co-operate for the highest moral and spiritual purposes, irrespective of denominational distinctions.

'Humbly submitting to the Divine Will in calling their much-esteemed Chairman to higher service, the Committee cannot but deeply mourn the departure of so distinguished a friend and counsellor, while at the same time they tender their respectful and heartfelt sympathy to his family and many relations in their sore bereavement."



A pleasing snapshot of Mr. Bevan in the grounds at Trent Park, with two members of a party of foreigners who were his guests for the day.

"HE BEING DEAD YET SPEAKETH."

By a Member of the Family.

THAT Mr. F. A. Bevan was to the world is well known to those who were associated with him in business and in religious work. Many who read these lines do not need to be told of his gifts as a speaker, of his generosity to those who were in need, of his readiness to help all good causes, and of his sincere desire to extend his Master's Kingdom at home and abroad It is only given to the few to know what he was in his own home, and they feel too deeply to be able to say much; some few words, however, may be welcome. His life was one of remarkable consistency. No one could ever be in doubt as to the place that Christ held in his affections. In spite of his great responsibilities, of the cares of business, and of his wide interests, he never allowed religion to take a second place in his life.

CHURCH-GOING A DELIGHT.

His church-going was not a formality to be complied with, but a real delight, and he was seen regularly in his accustomed place in the house of God, and heard audibly taking part in the service. When he had the opportunity, he read the lessons, and his beautiful reading brought out the meaning of the Scriptures. In his younger days he was never prevented by any extremity of weather from attending morning and evening service. Daily Bible reading

was a rule of the house, and he had a wonderful facility for expounding the Scriptures, which rested in part on knowledge of their contents. His Family Prayers were a revelation of what lay deepest in his heart; his natural reserve was thrown off, as he poured out his heart before God, and in beautiful, well-chosen English, which he habitually used, revealed his simple trust in his Saviour. At one time, too, he took services frequently in mission Churches, and there is one at least who made the great decision as he listened to his inspired words.

HIS WONDERFUL TOLERANCE.

In speaking thus, only one side of his character is revealed. There are some whose Christianity appears in what are deemed religious activities, while it fails in the ordinary intercourse of daily life, but it was not so with the subject of this memoir. He was an illustration of the words of I Cor. xiii.: "Love suffereth long, and is kind . . . envieth not; vaunteth not itself . . . is not easily provoked." We will leave our readers to imagine his affection, his kindness and his generosity as husband, as father, and as grandfather, and his constant thought of his many relations. Nor need anything be said here of his retentive memory, of his interest in art and music and of his knowledge of affairs.

(Continued on next page.)

IMPORTANT ANNOUNCEMENT.

THE sums annually donated by Mr. Bevan to the various funds of the Mission assured the maintenance of the work on five needy districts. Next month we expect to give particulars of a Memorial Fund now under consideration in respect of these and other interests dear to the heart of our late Leader. Meanwhile, for the information of friends who may be willing to take up one or more of these sacred responsibilities, we beg to state that the Committee are prepared to place a Missionary in any quarter of the Metropolis, either for ministry in the slums or exclusively amongst working men, provided a sum of £80 per annum is guaranteed towards his support. In the Light of Calvary, and the unique opportunity of these great yet solemn days, what is your response? Let the question be asked in all seriousness, "Lord, what wilt Thou have me to do?"



Mr. F. A. Bevan, "a worthy son of a noble sire," as he was in 1884 at the time of the Society's Jubilee Commemoration.

Mr. R. C. L. Bevan, of fadeless memory. He helped in laying the foundations of the Mission and served 49 years on its Committee (1841-1890).

The combined service or father and son on the Executive of the Society totals 100 years! Who follows in their train?

We must not conclude, however, without emphasising his wonderful tolerance and wide sympathies. While his own faith was definite and dogmatic, he respected the point of view of those who could not see eye to eye with him. And moreover, while he was most particular as to the amusements and recreations which he permitted himself, he did not condemn those who were less strict. While he held tenaciously to his own ideal, he sought to enter into the interests and pleasures of youth, and owing to this, and to his cheerful temperament, the younger generation loved to see him and turned to him as a friend.

Now he has passed on to know a peace that his increasing frailty would not have allowed him to know on earth, but he "being dead yet speaketh": may we who loved and reverenced him listen, and humbly seek to play our part as he played his.

A SERVANT OF JESUS CHRIST.

By the Rev. T. S. HUTCHINSON, M.A.

(The Society's late Clerical Secretary.)

HOUGH not so intimately acquainted with Mr. Bevan on the spiritual side as many others who could doubtless give a more accurate account of his life from that view-point, I received much kindness from him for no fewer than thirty-seven years, and gladly bear testimony to the excellence of his Christian character. Over and above his liberal subscriptions year after year to the funds of the L.C.M., as well as, I believe, many other societies, his acts of kindness to individuals were "legion." He constantly gave temporary relief in deserving cases which had been investigated by one or other of the missionaries, and gave largely, on occasion, to young men and those middle-aged who had

been involved in serious financial difficulty, especially when there was a promise of amendment. I remember one man who got into the hands of money lenders. He had a high Christian reputation, but with a large family found it difficult to make both ends meet. His character would have been ruined. but for the kind intervention of Mr. Bevan. Another man who had only a small income, and had run into considerable debt, and would have been expelled from the society to which he belonged, he released most kindly by a stroke of the pen, being moved, as he told me, by the man's earnest pleading. which he could not resist. Such were some of Mr. Bevan's outward acts of

charity which happened to come under my notice. In the early years of my secretarial work, he frequently invited me for week-ends, first to Ludgrove, and afterwards to Trent Park, when I went to plead the cause of the Mission at Trent Church. He generally asked any clerical visitor who was present to conduct family worship, but I once heard him take the prayers himself, following with an excellent and instructive address. He was a man of many parts, and could speak most effectively. I recall in this connection a most fluent address on the Gospel given to a body of foreigners in French. It was a fine resolve which Mr. and Mrs. Bevan made when Trent Park, with its charming scenery, came into their possession. "We feel," they said, "that God has given us this beautiful place that we may use it for His glory, and the extension of His Kingdom." They therefore threw open the grounds on many occasions to men, women, and children from the slums, who came from poor parishes or from institutions.

Theologically, Mr. F. A. Bevan was rather broader in his views than his father; but he was thoroughly true to Christ himself. His own heart was in the work of Christ's kingdom, not in the world. I remember once his having two invitations for the same evening, one to a West End drawing-room, the other to a missionaries' meeting in a slum in the East End. I don't know which invitation came first, but I do know that he went to the meeting in the East End, and said that he much more enjoyed preaching the Gospel to the poor"

than meeting his friends in the West. He often attended such meetings in different poor neighbourhoods, but he felt also his responsibility to the rich, and for some years he held a succession of drawing-room meetings for the study of the Word. To these he and Mrs. Bevan invited their friends, and two fine rooms in their house at Princes Gate used to be crammed, and the discussions were always interesting and profitable. Thus Mr. Bevan, like his father before him, was a faithful standard-bearer of the Truth, among the rich as well as among the poor. Thank God there are a large number of earnest Christian men in the City, but many of them seem to have no time to come prominently forward in Christian work. This Mr. Bevan, by wonderful rapidity of action, seemed to achieve with a calmness and composure which were remarkable. He was "not ashamed of the Gospel of Christ," but could say with St. Paul, "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And all this notwithstanding his great riches! which too often make their possessors indifferent to spiritual things. I think he must have pondered, and adopted as a motto for himself, the grand words of Jer. ix. 23, "Let not the wise man glory in his wisdom, neither the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord. . . ."

A MAN OF AFFAIRS.

By Rev. MARTIN ANSTEY, B.D., M.A.

(Late Joint Secretary of the L.C.M.)

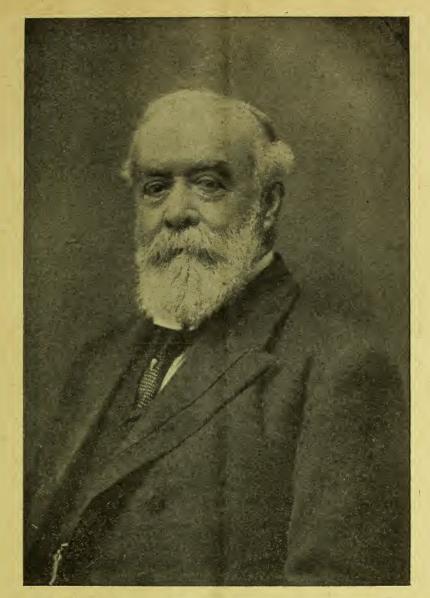
IT is not possible for me to think of our late beloved Chairman without awakening in my own heart feelings of deep veneration and warm affection. What impressed me most in his conduct of the meetings of the L.C.M. Committee was the remarkable business ability, combined with Christian courtesy, which he there displayed. He had the singular gift of penetrating at once to the heart of the various problems which came before us, and of eliciting and crystallizing

the mature judgment of those best qualified to indicate a satisfactory solution, and lead to a wise decision. He had a very profound knowledge of human nature and an instinctive disposition to trust those whose earnest and sincere Christian character he had learned to respect.

He trusted the Christian public, and believed that they would respond to the call for funds to enable the Mission to carry on its gracious work of making

(Continued on page 124.)





FRANCIS AUGUSTUS BEVAN, Esq., D.L., J.P.

Born 17th January, 1840, Entered into Rest, 31st August, 1919.

A Leader in the cause of Evangelical religion, eminent in piety, excellent in counsel, a pillar of the Church, a friend and benefactor of the poor. "Whose faith follow."

Christ known in the homes of the lowest, the least, and the lost, among the poor of London.

He trusted the missionaries, and gave them great encouragement in their work by frequent tokens of his appreciation of their arduous and oft-times exhausting labours.

He trusted the officers of the Mission, and won their confidence to such a degree that there was not one of us who would

not undertake any duty or make any sacrifice in order to carry out his slightest wish. He was trusted and loved by us all. Of him it might be said as truly as it was said of David, "He bowed the heart of all as the heart of one man." He was a true embodiment of the type of character produced in those who retain the Evangelical faith, and whose chief characteristic is that they live ever in the conscious presence of Jesus Christ.

A MISSIONARY'S TRIBUTE.

By W. STACY.

Y first interview with Mr. Bevan was in the summer of 1882 when. after finishing my probation, he,

as Chairman of the Committee, gave me

the right hand of welcome into the ranks of the Mission. I often told him that I neverthought at that time I should one day have the great privilege of being his missionary. This came to me in January, 1892; and for nearly twenty - eight years he was my Local Superintendent and true friend. What a Superintendent he was! so sympathetic, so wise in counsel, so helpful

in all my work for God. If a new effort was about to be made, I would talk to him about it, and his first question always was: "Do you think you can stand it?" On my old Chelsea district I relinquished a particular Sunday duty on his advice, because he concluded it was too much for my strength. His joy in seeing the work successful was very keen. If the Lord gave blessing on the

Francis Augustus Bevan.

Good-night, brother beloved ! With thee 'tis Morning, but with us 'tis Night: Thou'rt gone, and it behoved

On us to trace thy progress t'wards the Light. Thou wast scarce more than boy.

When Providence-Divine gave thee a place, Where thou could'st well employ,

For God and Man, Divinely-given grace. So, by God's good provision,

'Twas granted thee, still young, to share control Of London's City Mission;

And thus to benefit great London's soul. From those auspicious years

Thy footsteps ever trod in Jesus' track,

Wiping the mourner's tears,

Crowding thy life with work, nor turning back Even from sacrifice.

Many thy labours, and they "follow thee " To where-beyond all price,

Christ will reward the grace bestowed on thee! Brother beloved! Good-night!

WILLIAM OLNEY.

preached Word, whether in the cottages of the poor or in the mission room services, he reioiced with me with "the jov of harvest." Mv interviews with him invariably closed with praise and prayer. After reading my iournal, he would question and talk with me over it, and follow on with a deeply spiritual · talk. Many precious truths unfolded these occa-

sions for my comfort and instruction linger in my memory to-day. I never came away from him without a spiritual uplift. His help also came to me in other ways. From the time he became my Superintendent he lovingly and ungrudgingly bore the expenses of my work, leaving me free of all anxiety on that score. He counted it a joy to come down occasionally to Southgate and talk to my people about the Saviour whom he loved and served. I remember one instance when he sat by the bedside of one of his pensioned servants and led him to a saving knowledge of the Truth.

How he loved the missionaries and talked of their troubles and cares. It was

his one desire that the Mission might be a living spiritual force in this London of ours. What I have said about Mr. Bevan could as well be said about his dear wife, who went home in the fall of 1903, leaving him, as he once expressed it, "very lonely." "F. A. B." was to me and a host of others one of heaven's best gifts—a friend in Christ, and all that implies. I thank God upon every remembrance of him.

CLOSING DAYS.

By Brigadier-General R. N. GAMBLE, C.B., D.S.O.

MR. BEVAN'S Home Call came as relations, for his gradual failure of health and strength had been very evident since his serious attack of cardiac asthma in February last. Almost to the end of a busy and many-sided life he maintained that personal interest in the details of the daily life and doings of those near and dear to him, more especially delighting in the varying activities of his grandchildren and younger relations. To this somewhat unusual trait of old age may, in great degree, be attributed the love and affection which this man of pure and humble mind inspired in all, both young and old, who had the privilege to come in contact with him.

During the summer his doctors recommended a stay at Eastbourne, where at first he appeared to benefit by the change of air and surroundings, to enjoy short motor drives in the neighbourhood, and resting in his garden under the constant care of his daughters, and frequently visited by other members of his family.

It was, however, evident to those in daily attendance on him that his physical powers were declining, though no immediate danger was anticipated, and his return to his London house in the middle of September was confidently expected. The hot spell of weather towards the end of August caused increased distress in breathing, and consequently increased weakness. The end came quickly and quietly, through heart failure and bronchial congestion, at a quarter before midnight on August 31st.

It was a comfort to all who loved him to know that his passing over was so peaceful, without a struggle or a sigh! Beautiful in life—beautiful in death—a fragrant memory and a bright example to us who remain. He was a man of great simplicity and of humble mind—always ready to spend both time and money in the relief of the material and spiritual wants of his poorer brethren.

A man greatly beloved—his loss will be deeply mourned by rich and poor alike.

THE FUNERAL AND MEMORIAL SERVICE.

THE mortal remains of Mr. Bevan were laid to rest on Thursday afternoon, September 4th, in the beautifully situated churchyard at Cockfosters, Barnet a stone's cast from Trent Park, of pleasant and hallowed memory. The funeral, conducted by the Rev. E. N. Sharp, M.A., Rector of St. Mary Woolnoth, Lombard Street, E.C., was of a private character, in keeping with the deceased gentleman's strong dislike for publicity. Although Trent Park is only twelve miles from town, the surrounding scenery is such

that one might easily imagine it to be in the heart of the country. The Church, one of the fruits of Mr. R. C. L. Bevan's munificence, stands on a hill, and the spire, towering above Hadley Woods, is a landmark for miles round.

At the same hour as the funeral (3.15 p.m.) a Memorial Service was held at St. Mary Woolnoth, in the heart of the City. The church was crowded to the doors, many having to stand throughout the proceedings. The congregation included the heads of several Banking and

Insurance Houses, many prominent figures in the business and religious world, as well as representatives of Societies and Institutions with which Mr. Bevan was more or less connected. The service, which was deeply impressive, commenced with Bishop How's hymn, "For all the

saints," and closed with Bickersteth's "Peace, perfect peace." The Archdeacon of London (the Ven. E. E. Holmes, D.D.) read the lesson, and the Rev. W. P. Cartwright, who conducted the service, delivered the following address.

MEMORIAL ADDRESS.

By the Rev. W. P. CARTWRIGHT, M.A.

T this hour the mortal remains of our beloved friend, Francis Augustus Bevan, are being laid in their last resting place until the Resurrection Morning. Our hearts are heavy. We do not sorrow as those without hope, for the Word of God is perfectly clear as to the present state of our beloved dead; they are alive; they are happy; they are better off; they are at home with Christ: they are sheltered evermore in His love. Nevertheless, there would be something lacking in our make-up if we grieved not over the loss that has befallen us through the home-call of our revered friend.

For some reasons I am sorry this day's duty falls upon my shoulders, knowing, as I do, there are many who could fulfil the task much better than I, inasmuch as their acquaintance and fellowship have been of longer duration, and of a more intimate character than mine. On the other hand, I am proud to stand here as the representative of the Society which he served so lovingly and faithfully for over fifty years.

"My connection with the Mission," said Mr. Bevan on completing a jubilee spent in its service, "goes back to the days of my boyhood. My father joined the Mission in 1841, six years after its foundation, so that between us nearly a century has been spent in its welfare. For myself I can truly say that nothing has given me more pleasure, nay so much pleasure, as my association with the London City Mission." The men who make up this brotherhood remember with thankfulness the many kindnesses he showed them in days gone by, kindnesses which were the fruit of a deep love for the men who he believed were at grips with the forces of evil in this great City.

The London City Mission, however,

was only one of many agencies served by Mr. Bevan, and by which he will be sorely missed. Amongst other Societies he occupied the position of Treasurer to the Colonial and Continental Missionary Society, Evangelisation Society, Billingsgate Christian Mission (of which he was the founder), St. Giles' Christian Mission, the Christian Community, the Shaftesbury Society, the Crippleage, British Home for Incurables, Field Lane Refugees, and the Pilgrims Friend Society. influence also extended through other channels, being a Member of the House of Laymen, and associated with several Patronage Trusts. Yet all these fail to indicate the full range of his influence and various responsibilities. He was a worthy citizen of this greatest of all cities, a Deputy Lieutenant of the City of London, a Justice of the Peace and High Sheriff (in 1899) of Middlesex; also a prominent figure at the heart of the business of this Empire City, being partner, chairman, or director of Barclays Bank nearly sixty years, but he could be satisfied with nothing less than making known, so far as it lay in his power, the glad tidings of God's grace, throughout the length and breadth of the Metropolis.

A thorough-going Evangelical, he believed the Bible to be the Word of God. He knew the terrible evils so apparent in our City were due to sin, and he knew the sovereign remedy for sin was that which God had mercifully provided for us in Christ.

THE GOOD SAMARITAN.

I have been thinking recently of the story we know as the Good Samaritan. It is a picture of the Master condescending to use men and women in His work of mercy and love. He brings the needy one to the wayside resting place, and asks

the host to assist Him in His work of mercy, and pays him for so doing. Wonderful condescension! And the realisation of this was one of the secrets of Mr. Bevan's noble and useful life. He abhorred personal publicity. He was rewarded in the knowledge that the Good Samaritan was using him in His work of mercy and the restoration of those powerless to help themselves.

DOUBLY RECOMPENSED.

"If I have been able to accomplish anything, or do any good," he said on a memorable occasion, "it has been by the Grace of God and the glory is His."

"There are, in this loud stunning tide of human care and crime,
With whom the melodies abide of the everlasting chime;
Who carry music in the heart,
Through dusky lane and busy mart;
Plying their daily task with busier feet,
Because their secret souls a heavenly strain repeat."

The host in the story was twice recompensed, once while he did the work, and again when it was done. "When I come again I will repay thee," promised the Good Samaritan, words which cannot fail of fulfilment. Thus it is with him whose passing we mourn. He has gone to his reward, gone to receive the Master's "well done." Who will follow in his steps?

We thank God for so precious a gift to the Church Militant, and praise Him that it has pleased Him to promote the one we remember to-day to share in the triumphs of the Church Triumphant. We pray that in His mercy He will raise up others to carry on the work so dear to the heart of the one He has called home.

The service concluded with prayers, the blessing pronounced by the Archdeacon, and the Dead March in "Saul."

Thus passes from the present scene an illustrious citizen, a missionary statesman, an almoner of Christ, an ornament and pillar of the Church, a friend and helper of the poor, and a lover of all things beautiful and of good report.

"The Kord gabe, and the Kord hath taken away; blessed be the Aame of the Kord,"

F. A. B. 1840-1919.

Reprinted from "The Life of Faith."

I.

Scion of distinguished line, Sanctified by Grace Divine, Steward of the Lord possessing Worldly store and Heavenly blessing, Loving well "the joyful sound," Sending it the world around.

(Rom, x. 14-15.)

П.

Banker, Philanthropist, and Friend, Of lowly mind and selfless bend; Master and Magistrate the same. Courteous, honourable, urbane; A citizen whose sovran worth Compounded goodness, grace and truth.

(Phil. iii. 20, marg.)

III.

"All for Christ" his grand confession, Stand-by of the City Mission, Sacrificing heart and brain, For credit of the Peerless Name. Honours—what with these compare, Mercy here and glory there?

(1 Pet. iii. 4.)

IV.

Wealth and influence are nought, Save as righteousness is wrought; Thus he used what he possessed Whereby a thousand lives were blest; And what he gave to London's people Was gold laid up in Heaven's Temple.

(1 Tim. vi. 9.)

V.

Finished the undulating road;
Who will fill the gap for God?
Who through grace will volunteer—
Spreading His Kingdom far and near?
Who'll lift a hand or take the lead
And be "baptized for the dead"?

(Isa. vi. 8.)

17 I

Four score years save one his portion, Loved by all (broadcloth and fustian), Worthy son of noble sire, Christ hath called thee: "Come up higher." Pain and weariness o'erpast, Faith rewarded—home at last!

4th Sept. 1919.

J. N. G.

TOM BROWN'S PHILOSOPHY

By ALPHA.

real. work=a=dav Religion.

HEY called him Happy Tom. As a chainmaker he had a warm, tough job, one that taxed both his physical strength and moral constitution. He was something of a riddle, for whatever happened he managed to keep on the sunny side of life. "A nigger for work, he smiles and sings through circumstances that would cause other men to swear," was a foreman's concession to his cheerful temperament. "It's not natural," said a fellowtoiler, bewildered at Tom's radiant soul and unruffled temper when things were unpropitious. "He talks about walking in the light when most people see nothing but fog!"

One day Tom, who was a spiritual debtor to the City missionary who regularly visited the works, gave the clue to his happiness. "God is Light," he said. "That means there's a sunny side for every man who walks with Him." Walking with God, the secret of perpetual joy! That was high doctrine, too high for certain critics who dubbed it "mere philosophy," a counsel of perfection of interest to bishops and sky pilots generally, but for which the average

man had no use.

Though not always understood, Tom Brown (to give his full name) was much liked at B----, where his sterling character and transparent goodness won for him a place apart. repeat, his opinions were considered "too high up," and when he rebuked the foul word, or banned the suggestive story, his authority as a censor of morals was vigorously challenged.

It was good to hear him sing. "Given something with marrow and backbone in it, a song will lift where even a sermon fails," was a bit more of his philosophy. Here again he displeased not a few. The theme of his song was too old-fashioned, too reminiscent of the Ranters who gloried in sovereign grace, in redeeming blood, in sins forgiven, in the bliss ineffable of the world to come. "We could put up with his queer notions," said a disgruntled work-fellow, "if only he kept them to himself. But he airs them in speech and song on the ground that a good thing is worth advertising. As if everybody wished to be bothered with religion!"

ON THE DEFENSIVE

Tom fully agreed. He had found in Christ the secret of peace and joy, and was eager to share it with his fellows. "Religion," he exclaimed in a fine outburst, conflicting metaphors notwithstanding, "Religion is like the scent of flowers that laughs at and floats over garden walls. It's meant to shine, and not to be as a candle under a bushel, or as a cart minus the horse." And he was right, for a religion kept secret is not worth keeping, whereas a praiseful spirit bespeaks affinity with "the

blessed (happy) God."

Tom was at his best when on the defensive. Engaged in forging a cable that one day would hold a ship riding at anchor, he voiced the mercy of the Lord as the sparks flew upward. "Dry up," snarled a looker-on, "this isn't a church." On the contrary, Tom, who knew "Why don't his man, asked a few questions. you sing," he began, with more than a touch of irony. "If, as you say, Freethought lecturers have enlightened humanity, substituting knowledge for superstition, uprooting ancient prejudices, and frightening the life out of the parsons, why not hymn the praises of such men? Is it right that public benefactions of such magnitude should pass unsung?"

It was a rapier thrust that went straight home. Once before Tom had been twitted from the same quarter for living in a "fool's paradise" that one day would tumble about his ears. To this he replied: "I'll run the risk. In any case I'm in good company, which can hardly be said of those who squander their wages in the bar parlour, or the bookie's den. Think," continued, warming to his theme, "of the 'fools' who chose this paradise in ages pastapostles, martyrs, reformers, and the men who helped to make England what it is.

"' Let those refuse to sing Who never knew our God, But children of the Heavenly King Must sing His praise abroad."

Feeling a breeze the objector retired, saying "philosophy of that sort" was not in his line, Did he secretly covet a place on the sunny side, or a footing in the "fool's paradise?" We hope

No man can share the spiritual wealth stored up in Christ and walk with a sad heart through the world. He will have his testings and trials, his burdens and ups-and-downs like other men; but loving God, he knows that all things will And was not compass his ultimate good. Tom in a noble succession? Hear this typical passage from one of the prophets: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive

Tom Brown's Philosophy

shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stall; yet will I rejoice in the Lord, I will joy in the God of my salvation' (Hab. iii. 17). All of which, be it observed, was the result of a disastrous war. What a rebuke to murmurers, and to sullen men who nowadays would rather "grouse" than sing!

We have spoken of Tom Brown's sunny temperament, but, on reflection, we think he would disapprove this sentence, and put the accent on Divine *Grace*. For they who bear up manfully, yea cheerfully, under affliction are not necessarily infused with eternal life, nor sustained by the vision glorious. W. E. Henley, for example, handicapped all his life with sickness, broke out into the brave lines:

"I thank whatever gods there be For my unconquerable soul"

—an admirable sentiment that possibly implies a deeper religious experience than is generally supposed. But the subject of this sketch knew the One God (spelt with a big G) Whose name is Love. God in Christ was his light and salvation, the secret of his deepest life, the inspiration and sum of all his joys.

The world is enriched by men of Tom Brown's sunny outlook and sterling worth. Breathing the exhilarating air of "the everlasting hills," and basking in the light of "the heavenly places," they become light-bearers along life's common road, and generous contributors to the common weal. And London has scores, if not hundreds, of such men, who owe their salvation, under God, to the London City Mission.

Tom's mates suddenly found themselves relieved of his "noisy and pious expressions."

A seizure explained his absence from the "smithy," and a temperature made his recovery doubtful. Subsequent lapses into unconsciousness prepared his friends for the end. When it came it proved that, in death as in life, his "philosophy" comforted his soul. The funeral was a revelation. A crowd of toilers stood around the grave, among them being those who had once laughed at and made light of Tom's religion. The service over, the missionary sought to improve the occasion, urging all present to enter and tread the shining road. The scene was deeply affecting. Hearts were touched with sorrow; many were moved to tears. And all had a good word for Tom whose radiant life had evidently endeared him to his fellows, despite their opposition.

Strange, is it not, that men will deny with their lips what in their innermost souls they sorely need and desire? As for the subject of this sketch he now rejoices, as the Scripture saith, in the vision glorious, and reflects yet more perfectly the radiance of the Lord.

MEMORANDA.

OWING to the special character of this issue, many of the usual features are unavoidably held over for want of space.

In the first paragraph of last month's Current Notes, the capitals in the words "His Majesty" were unfortunately transposed. Readers who bind the Magazine doubtless corrected the error by a touch of the pen?

Two friends living as far apart as Blackheath and Loch Fyne, N.B., are cordially thanked for writing and publishing at their own expense two excellent tracts—"The Divine Indwelling," and "Rest and Unrest"—for distribution through the Mission.

Responding to a recent appeal in these pages, a kind friend has guaranteed the support of our work among the Billingsgate fish-porters for a term of years.

Those who have long known the Godhonoured work began by Miss Child at the Welcome Home for Sailors in Canning Town, will be glad to hear that through the kindness of Mr. E. H. Glenny, of the North Africa Mission, a new lease has been obtained, so that the work will continue as hitherto with the addition of two City missionaries operating at the docks among foreign seamen and bargees.

A marble tablet has been unveiled at our Penge (Arpley Road) Mission, in memory of "the noble 76"—heroes all—who gave their lives in the Great War. No fewer than 240 men joined H.M. Forces from this centre, all of whom at one time or another attended the Bible class conducted by the local missionary.

"Put in trust with the Gospel, and exercising their stewardship in back streets and noisome slums among the very poorest of our population," says a well-known Vicar, "the agents of the London City Mission are both helpmeets to the churches and assets to the community. What but the Divine presence and power could cheer and sustain these apostles of hope, whose enthusiasm is unquenched despite the squalor and drawbacks amid which they toil?"

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Send this coupon with remittance of only 5/- direct to the Fleet Pen Co., 119, Fleet Street, London, E.C.4, in return you will receive (post free) a splendid British Made 14ct. Gold Nibbed Fleet Fountain Pen, value 10/6. If you save four further coupons each of these will count as 6d. off the price, so you may send five coupons and only 3/-. Say whether you want a fine, medium, or broadpointed nib. This great offer is made to introduce the famous Fleet Pen to "L.C.M. Magazine" readers; over 100,000 have now been sold. (Extra stamps required for Foreign postage.)



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To descend from comfort and independence to penury and helplessness: to sink from happy usefulness to sorrowful, compulsory inactivity: to be burdened for all the remainder of life by disease which cannot be cured: to sorely need immediate help and to shrink from the idea of soliciting assistance—such is the lot of those for whom we work, and for whom we plead.

And that plea must be made, now, with even more than wonted urgency. The times in which we live are full of countless distractions, and there is a very real danger that the sad plight of Middle Class Incurables may be ignored and unremedied. Will you please use your influence, and send your gift, to prevent so great a disaster.

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SEA-SIDE HOMES' AND HOLIDAY FUND

OF THE

London City Mission.



FIFTY-FIRST

HNUAL REPORT

FOR THE

YEAR ENDED 31st OCTOBER, 1919.

Homes at Ventnor, Isle of Wight; Folkestone; and Odiham, Hants.

Mission House: 3, Bridewell Place, London, E.C. 4.

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Remittances and communications should be addressed to "The Secretary, Sea-side Homes, London City Mission, 3, Bridewell Place, E.C. 4.

All Cheques should be made payable to "THE LONDON CITY MISSION," and crossed "BARCLAYS BANK, Ltd., Sea-side Homes' Account."

P.O. Orders should be made payable at the General Post Office London, in the name of Mr. Wm. GREEN.

The Sea-side and Moliday Momes.

X1X X1X

ANNUAL STATEMENT.

THE several Holiday and Convalescent Homes which are under the direction of the Committee, continue to fulfil the beneficent work for which they were secured and for which they are maintained.

It is not difficult to bring home to those who are engaged in business in London (or in any large city) the imperative need of periodic change of surroundings and outlook, if mind and body are to be maintained in their best state for fulfilling the usual daily duties. To this no doubt all will agree.

When it is remembered that the Missionaries of the London City Mission pass some 50 weeks of each year, not only in London, but in those parts of the Metropolis which are chiefly occupied by workers dwellings, in their places of daily toil, and are therefore by reason of their work in constant touch with the more sombre side of the City's life: the value of the Holiday Home will be apparent.

It must further be borne in mind that in the daily visitation of the homes of London workers, a large number of whom live in one room tenements, the Missionaries run great risks in relation to their physical well being, also the nature of their work in the visitation of the homes entails a constant strain on nerve and sympathies. It is impossible that it should be otherwise, for they carry messages of life, of pardon, of comfort and of guidance, to many who only hear such messages from the lips of the agent of the L.C.M. For example during last year some 1046 persons were visited in their last illness by the Missionaries only. This fact alone speaks for itself.

When all the circumstances amidst which the Missionaries prosecute their work are kept in mind, it will most plainly be seen that the Holiday Homes play an important part in the renewal of waning energies as well as maintaining in health others who seek to avoid a breakdown. The several Homes received some 370 visitors during the season.

Once in 4 or 5 years grants are made to the Missionaries to enable them to take their short vacation with relations or friends, such visits could not be taken unless financial help were given.

The following letters have been selected from those which have been addressed to the Committee:

· Dear Mr. Carley,

I would like to express my gratitude to the Committee of the holiday homes for another period of rest and change. Ventnor loses none of its charm by the passing of years; It may be incapable of renewing our youth but it has renewed our strength times and again, and afforded many of us Missionaries, with our wives, seasons of the most delightful fellowship, equipping our minds as well as our bodies with a new vigour that has made us fit and eager to take up our work again.

The matchless beauty of the Island, especially that side of it, never fails in its appeal; The interior of the Home has a quaintness all its own which many of us regard with affection, and the keen desire of the Matron for the welfare of the whole company was apparent to all.

I feel quite certain that this Holiday Home is responsible to a great extent for the quality of the work of our Mission.

Yours sincerely,

With every good wish,

A. C.

At the beginning of November, 1918, I'had an attack of influenza, which left me with nervous debility.

On November 11th, Armistice Day, my son was suddenly taken away to enter upon a higher service. He was a kind, loving, and highly Christian character, so true and helpful in every respect to his parents.

His sudden death caused a great shock to my system, especially following influenza. This brought on a slight stroke, causing me to lose the use of my right side. After being incapacitated for more than three months, the Secretary became a true friend to me, and advocated my going to the Folkestone Home, which I did, and remained there for six weeks, which proved a great boon to me.

When reaching the Home, I was practically in a state of collapse, but I was well cared for, everything that Mrs. Witney, the Matron, could do for me was done, although I was confined to my bed for nearly a week. I received every attention, and could not have had more kindness bestowed upon me, had I been in my own home. While there my health greatly improved.

On the Doctor's advice, and through the great kindness of the Rev. W. P. Cartwright and Mr. Carley, I was sent to my native home in Somerset, for another six weeks, where I rapidly gained strength, and the use of my side, so that on my return I was once more able to resume my work.

S.J.M.

Dear MR. CARLEY

I write to express my deep gratitude to God, and to those His Children who make such homes as "Odiham" and all they stand for, possible to the worker who gets knocked up in the service of our King and Saviour. As the result of a very heavy spell of work indoors and out, I was signed off by Dr. Powell last August for "three months away from London." I was sent away to Odiham at once, and thankfully report that after six weeks there I was feeling so much better that I saw the Dr. and told him I wanted to return to my work.

He gave me permission so to do, and I came back to take up again that service which is perfect freedom, and with a heart full of gratitude to Him who had called me away to rest awhile. Only those who like myself are low down can really understand the value of the lifting up of Odiham and its kindred associations. I join with you and others in prayer, that God may bless those who uphold such Bethels, and that He may doubly bless those who seek thus to bless and strengthen and rebuild the broken down.

I am, faithfully yours,

THANKS.

The Committee beg to present their heartiest thanks to the subscribers to this fund which enables them to give so much pleasure, change and recuperation to the Missionaries of the Society. The letters from the Missionaries which are printed above, are of necessity, a very small proportion of those which are sent to the Mission House.

Thanks are also herewith presented to the Members of the several local Committees who assist the respective Matrons to make the stay of the various parties at the Homes times of real refreshment and enjoyment.

And also to Drs. Whitehead, Wilgress, and McWilliam, for their careful and sympathetic attention, to those of the Mission who have needed such.

FINANCE.

It is with thankfulness that the Committee report that, although the total receipts shew a decrease of £92-8-3, the list of subscriptions and donations have an increase as against the previous year of £37-16-6.

The dividends from invested funds have a decrease of £51-11-1. Also whereas in the previous year the Committee received £200 in Legacies, this year they did not receive any.

Last year the Endowment fund received £250. This year the sum to hand was £50.

The Committee most earnestly commend the Endowment Fund to the kind generosity of their many friends.

In normal years £100 would secure a holiday for a Missionary and his wife in perpetuity, or the sum of £50 would suffice for the Missionary only.

Gifts of £5 would give a Missionary and his wife two weeks stay at the homes, or £2 10s. 0d. would suffice for a Missionary.

Further information respecting the Homes, or Holiday Endowments will be gladly given by the Secretary, Mr. Robert Smith, London City Mission, 3, Bridewell Place, E.C. 4.

FORM OF BEQUEST

I give "THE SEA-SIDE HOMES' & HOLIDAY FUND of the LONDON CITY MISSION," the sum of pounds (free of duty) and I direct that the receipt of the Treasurer for the time being shall be a sufficient discharge for the said Legacy.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.



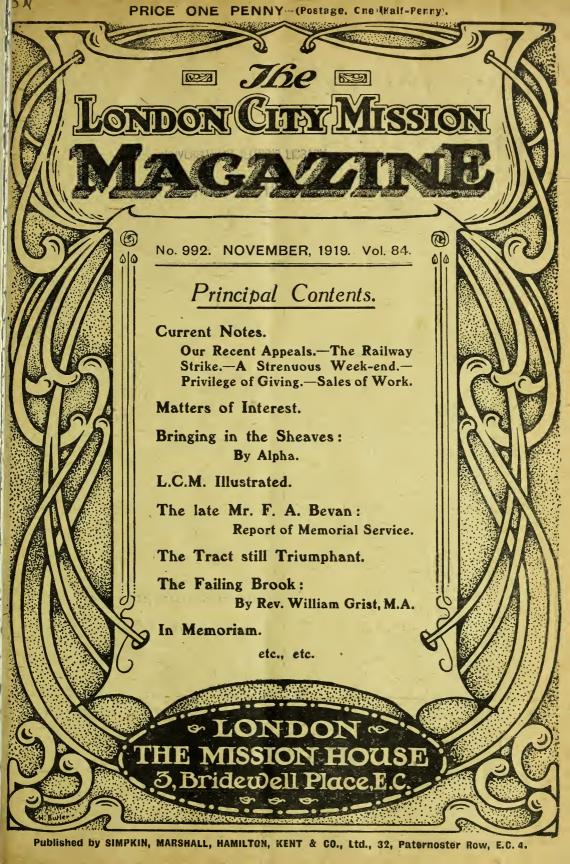
FOLKESTONE HOME.

RIENDS who are not already Subscribers to this important Branch of the Society's Work are most respectfully invited to fill in the following Form with as liberal a contribution as may be possible to them, and send it on to the Secretary, who will thankfully receive and acknowledge the same.

Tondon City Mission. 3, BRIDEWELL PLACE, LONDON, E.C. 4.

I ha	ve pleasure in con	ntributing t	he sum o	of	
•••••	in aid of	the "SEA	A-SIDE H	OMES'	AND
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SEVEN WAYS

OF ASSISTING THE

MISSION

IN ITS PRESENT NEED.

I.

By Daily Prayer for God's richest blessing upon the work of the Missionaries.

II.

By emergency Gifts of whatever amount, to meet current expenses. The latter now exceed £1,000 weekly.

III.

By grants of Christian Literature for general use. Booklets and Gospel portions are very acceptable.

IV.

By gifts of Convalescent Home and Surgical Aid Letters; also cast-off clothing (much in request) for the Aged and deserving Poor.

V.

By circulating the Society's Literature, thus helping to advertise its daily work and ever-recurring needs.

VI.

By collecting Funds or arranging a Drawing-room Meeting on its behalf. Boxes and full particulars on request.

VII

By purchasing and making a Gift of War Stock, so combining patriotic effort with spiritual service for the good of the capital.

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Form of Bequest to THE LONDON CITY MISSION.

I give the "LONDON CITY MISSION" the sum of pounds (free of Legacy Daty), and I direct that the receipt of the Treasurer for the time being shall be a sufficient discharge for the said Legacy.

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THE LONDON CITY MISSION MAGAZINE.

No. 992. Vol. LXXXIV.

November, 1919.

CURRENT NOTES.

The cordial thanks of the Committee are hereby presented to those friends who have promised annual subscriptions for the support of the Mission to Gasworkers at Bromley and Bow. By their kindness and goodwill the work, at least for a term of years, is now fully guaranteed.

The politics of the great strike, now happily ended, have no immediate relation to these pages. The public will learn with thankfulness, however, that the Society's missionaries took full advantage of the situation and rendered effective service by bringing the Gospel and its implicates to bear upon men of all grades, who assembled in thousands at various centres to discuss the outlook while the strike lasted. Our missionary to Great Eastern railwaymen (Mr. J. F. Softley) writes from Stratford: "Early Saturday morning when the fight began, I found myself with some 4,000 strikers assembled for a meeting. One of them, an earnest Christian, called out, 'What's your attitude with regard to us men?' The answer came quick and warm: 'I'm still your missionary!' A chance to 'magnify mine office' was the result. 'Brother A. is chairman,' said the voice, and you must address the meeting, and of course I complied. Reaching the platform, the chairman, a straight, like-able fellow, said, 'We are ready to listen and you may choose your own subject.' I opened fire by quoting Rom. i, 16. They stood in wrapt attention and rewarded me at the close with a rousing cheer-for sticking to my text! Each day of the strike I addressed their gatherings, always on Gospel lines, and had a wonderful hearing. Sunday evening, October 5th, I was at the

local Railway Mission. Said one of the G.E.R. officials who was present, 'The splendid work you have done during the past week has enthroned you in the hearts of the men.' This testimony, which perhaps was too generous, is here given because it was unsought and thoroughly sincere. When two years ago I began work at the railway works, I went as 'a man amongst men.' The text from which I preached on the first day of the strike has been my watchword all along. As I have told the men repeatedly, a faithacceptance of the Gospel and an all-round application of its teaching would quickly solve our industrial and economic problems, abolish class feeling, and bind men together as brothers.

"While the trouble lasted I was able to address upwards of 20,000 railwaymen of whom, apart altogether from the pros and cons of the situation, I have reason to be proud, and to whom it is a privilege

to minister in holy things."

A sidelight on the dangers STRENUOUS to which travellers were WEEK-END. exposed during the strike is given by our newly-appointed Secretary for Scotland (Mr. F. W. Cannon) who, as will be seen, has entered upon his duties with enthusiasm and good cheer. He writes: "Owing to the railway trouble I had a trying week-end, having to preach twice on the Sabbath at Ballater, near Balmoral. As the minister (Rev. J. A. Robertson, M.A.) was absent on holiday, I felt bound to get somehow to my destination. Hearing the news on Friday (September 26th) I travelled by night mail to Perth, slept in the carriage, arriving at Ballater on Saturday afternoon. My host was Dr. Alex. Hendry, M.V.O., the King's doctor. We had good services on the Sabbath, with

two retiring collections for the Mission. Held up on Monday, I motored next day (with the Buckingham Palace mails) to Aberdeen, forty-five mile, distant. was again stranded and stayed the night perforce. Time was not wasted, however, inasmuch as I arranged a drawing-room meeting, a lantern lecture, and two Sabbath services, all to take place next February, if the Lord will. I left Aberdeen 6.30 a.m. Wednesday, but the train points being tampered with, we were delayed two-and-a-half hours at Perth, but eventually, with guards on the engine (tin hats and fixed bayonets!), I reached Stirling at 4 p.m., tired yet happy for having fulfilled my engagements so far north.

"The great problem we PRIVILEGE have on hand is the Christianising of the money power GIVING. of the world," wrote Dr. Bushnell in a characteristic passage. "What we are looking hopefully to see is the consecration of a vast money power of the world to the work and cause and Kingdom of Jesus Christ." Commenting on these words, a writer points out that in former times we have had revivals with distinct characteristics. "One was remarkable for the blessing which rested on preaching; another for the spirit of prayer which seemed to be poured out upon the people generally; another for the interest that was evoked in the study of the Scriptures. What we have yet to see is a revival, of which the chief distinguishing feature shall be liberal giving to the cause of the Lord Jesus; and when that comes it will be the prophecy of yet grander things." What is most needed at the present time is to bring home the duty and privilege of giving to the hearts and consciences of the large number of members of the Church who, it is to be feared, are giving little or nothing for the advancement of Christ's cause at home or abroad.

May we remind our readers that Sales of Work are held periodically in aid of the Society's funds, and that while articles of every description are acceptable for the purpose, there is always a ready market for fancy and plain goods. At present the cupboards at the Mission House are well nigh empty, notwith-

standing urgent applications from friends who are arranging Sales in the near future. One of the missionaries employed in a slum district is entirely supported by the proceeds of a Sale held yearly in one of the suburbs. Parcels may be addressed to the Secretaries at the Mission House, 3, Bridewell Place, London, E.C.4.

MATTERS OF INTEREST.

Apologies are tendered for the late delivery throughout the country of the October Magazine, due to postal restrictions occasioned by the strike.

We hope to publish at an early date full particulars of the proposed "F. A. Bevan Memorial Fund," referred to in our last issue.

Mr. Cosmo Bevan has presented the Mission with a framed portrait, on porcelain, of his revered grandfather, the late Mr. R. C. L. Bevan, and the picture has been placed in the Board Room at the Mission House.

The Secretary gratefully acknowledges a gift of Surgical Aid Letters, sent on behalf of the necessitous case referred to in our September issue.

Mustered at the U.S. Consulate on the 4th ultimo, the London Brauch of the U.S. Civil War Veterans—founded in 1910 by Mr. John Davis, missionary in Bermondsey, and now conducted by Mr. A. W. F. Smith, missionary to City factories, himself an American citizen—unanimously voted £5 out of their funds to the L.C.M. "in recognition of the devoted services of their agents above-named to the Civil War Veterans in London."

In acknowledging the Freedomship of the City and the Sword of Honour presented to him at the Guildhall last month, Lord Allenby paid eloquent tribute to the great part which the men of the 6oth London Division took in the Palestine Campaign. They took a leading part in the capture of Beersheba, and eventually accepted the surrender of Jerusalem. "The city," his lordship added, "surrendered to the General Commanding Officer (Sir John Shea) without a shot being fired in the neighbourhood. The same Division also fought in the Jordan Valley in the spring and summer of last year, 1,300 feet below sea level, in intense heat and under every sort of physical discomfort."

Bringing in the Sheaves

THO can trace or tabulate the various influences which, on the human side, compass

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." By Alpha

as I reflect on the Lord's great goodness to me personally,' the chauffeur went on, his voice full of emotion

the conversion of a soul from sin unto righteousness, and from the power of Satan unto God? A word in season, an act of kindness, a look of pity, a dispensation of sorrow, a loving rebuke, a religious experience rehearsed in the power of the Spirit—who can follow the working or foresee the cumulative effect of such ministries?

and his eyes now shining with tears. 'Things would have been very different, but for the workings of Divine grace. As it is, thanks to God and the London City Mission, I have a saving interest in Christ, am a Church deacon and superintendent of a large Sunday school, with the crowning joy of knowing that all who comprise my home circle are walking in the Truth.' Observe what sheaves of blessing have resulted from the seed sown in one unlikely heart in a cabyard, thirty years ago!"

Latterly several incidents have been communicated to the Mission House, a selection of which we subjoin showing how, by unexpected ways and trifling events so called, our God and Father is gathering out a people to the praise and glory of His grace.

We have learned since that our friend the chauffeur is really manager at a large motor garage in North London, but knowing something of the writer's religious connections he elected to attend personally to our call for a taxi, notwithstanding increased business pressure due to the strike.

A CHAUFFEUR'S STORY

A PREBENDARY'S "PRESUMPTION"

The first narrative is communicated by a member of the Staff, who writes: "The railway strike on September 27th necessitated a motor journey to Eridge (Sussex) to fetch my wife and children, who were due to return from their holiday. The weather was ideal, and three hours' smooth running imparted an appetite for lunch which the chauffeur and I equally enjoyed. Before starting home, views and confidences were exchanged, when I found myself talking to a devout Christian and a convert of the L.C.M.! I was of course delighted and pressed for details, now passed on by consent. Looking back, he could recall nothing of grace or godliness associated with his beginnings. His father was a rough character, a typical 'cabby' of the eighties, happy-go-lucky and irreligious, and anything but kind to the missionary* whom he usually greeted with a clenched fist. Yielding, however, to the Spirit's inward call he went one night to a meeting held over a cowshed in Ormond Yard, Bloomsbury, and heard words that proved a blessing to his soul. From that hour he was a changed man. A new home in the best sense followed, until at length each member of the household rejoiced in the consciousness of sins forgiven. 'I marvel

A railwayman, recently converted, wrote to a missionary on holiday as follows: " I missed your weekly chat last week in the shop, but your letter made up for it. you say, what a rich Father is ours! I realise it more and more each day. To think that my wife and I are 'part of his property.' I thank God constantly for sending and using you as a means of my conversion. No longer afraid of death, I lay my head on my pillow at nights, assured that if anything happens I shall go to be with the Lord. A thought has just come to mind: won't it be beautiful when we all meet in the presence of 'our Father'?

"Your devoted friend, T. L. B."

The writer of the above was brought to decision following a workshop address by the missionary to the G.W.R. employees. about six months ago. It was somewhat sudden and seemed to be a case of hearing, believing, and receiving the Truth inside of an hour. As a matter of fact, B.'s conversion is a case of the good seed coming to harvest after many days. "This came to light," says the missionary, "during a conversation with B. and his wife in their home. They had entertained me with sacred songs-'When I survey

^{*} Mr. John Arnold, afterwards Secretary of the Society's Scottish Auxiliaries, a post he recently resigned owing to impaired health.

the wondrous Cross,' and selections from the 'Messiah'—on a twenty-guinea gramophone, and these furnished an opportunity of speaking to B. about the deeper things of the Christian life. Five years ago he heard Prebendary the Hon. Talbot Rice preach on the need of Salvation, declaring that he himself was not only saved but knew it, and that others might enjoy a like assurance by believing on the Lord Jesus Christ. At the time B. thought this was 'sheer presumption,' but the saying stuck, and when I gave a similar testimony in the railway works, he could hold out no more. He is now as 'presumptuous' as the Prebendary in these matters, and says, 'I am a different man since I accepted Christ as my Saviour.' He quoted the lines:

> God moves in a mysterious way His wonders to perform,'

the meaning of which, though he had often sung them, was not realised until the wonder (conversion) was performed. knew he was saved, and saw in a flash how God had led him into the blessing. lovely,' he exclaims, ' just to sit and think of it. The Lord is my helper, even at the bench. The other day the foreman handed me a bit of work that neither of us understood. It seemed impossible to me, and I left it over till the following day, praying God revealed the about it meantime. secret to me, and next morning I did the job to the foreman's satisfaction.' This will show the sort of man B. is."

Thus, "he that planteth and he that watereth are one (I Cor. iii. 8), the twain being "labourers together with God," or as the R.V. expresses it, "God's fellow-workers." Togetherness with God in saving the lost! Here is an "elevating statement," as Bishop Ellicott truly says, and more than a compensation for all the weariness and discouragement of our Christian activities.

"SOME SIXTY=FOLD"

The next letter—a happy blend of sympathy and good cheer—introduces our missionary to City factories (now recovering from a painful illness), whose ministry has borne "much fruit" to the Divine praise. The writer is Mr. Clarence Hooper, secretary of the Central Y.M.C.A. (London), whose encyclopædic knowledge of evangelists and their work gives him a unique place in

the religious world. The letter proceeds, "You were most affectionately remembered at the noon Prayer Meeting to-day. The Lord graciously restore your health, and add many years to your life service for Him. You will continue to share our prayers and loving thoughts. God will be near enough all the time to supply your need, and to bring you into a wealthy place where you may praise Him and certify His gracious care. Last week, at a meeting conducted by the Pilgrim Preachers (who had marched from Norwich to London) in Messrs. Carstin & Sons' former warehouse, sixty persons held up their hands, deciding to serve Christ, and it was added, 'this is the fruit from the faithful sowing of Mr. Hulls.' Praise Him all the time!

"Yours fraternally——"

No wonder the sower rejoiced at the great news, for the men and women visited and instructed by him in the Word of God had presumably "received" and "understood " it; hence the sixty-fold fruitage as explained by our Blessed Lord (Matt. xiii. 23). In the first incident a Prebendary sowed and a missionary reaped; here the missionary sowed and others gathered the golden sheaves. Thus everything is so graciously ordered that, in the Master's words, "both he that soweth and he that reapeth may rejoice together "-sometimes in this life, and for ever in the life beyond, where "every man shall receive his own reward according to his own labour."

"HEART=TO=HEART TALK"

Another letter, posted from Christchurch, N.Z., is a reminder that conversion greatly varies as to its accessory circumstances, though in every case the climax is a resurrection: "And you hath He quickened who were dead in trespasses and sins" (Eph. ii. 1).

Ten years have passed since the writer, another railway worker, found peace with God through a common-place word spoken in love by the missionary, who ever since has been his counsellor and friend. After reviewing the religious life of New Zealand, he turns the searchlight on his own soul. "A hymn sung in Church on a recent Sunday expressed my case exactly:

'Perverse and foolish oft I stray'd, But yet in love He sought me; And on His Shoulder gently laid, And home, rejoicing, brought me.'

Bringing in the Sheaves

Yes, despite wasted years, he took the fag-end of my life. Oh, to be more worthy of such love! I wish we had a City Mission out here. I must speak about-it to the Archdeacon (our vicar), and let him see the book you sent showing how you and your brother missionaries get among the men, teaching and preaching Jesus Christ. It is the heart-to-heart talk that gets home. Don't I know? I must have gone to perdition but for you and your timely approach and faithful words. As you know, I never thought of attending public worship, nor would I have commenced if God in His mercy had not constrained you to lend a hand. . . . Give my love to my old mate C. I hope he has signed on for Christ. He may not get the chance presently. Tell him from me he could not possibly do a better day's work than believe that Christ died for him, and live up to it. And Old

Jack—how is he? I often think of him in my prayers. . . . Contrary to what I expected, I find the same class distinctions out here as in London, though not all are unwilling to chum up. Apparently things are much the same the wide world over. It is pitiful to see so many returned soldiers broken in the war. Thank God it is over, but what a price has been paid for victory."

We believe the terms of this letter are extremely modest. The writer is a live Church worker, keen for souls and a credit to "the common faith." He had a bad start, walked with his back to God, squandered his years, the "fag-end" of which, as he says, he yielded to the Lord. A word in season brought about his salvation, and the full blossoming of that word is seen to-day in a consecrated life and a voluntary service for God quietly prosecuted on the other side of the world.

In Memoriam

BELOW we give particulars of five City missionaries and a member of the official staff—all, with one exception, retired—who during the past few weeks have answered the call to higher service.

CAPTAIN JAMES THOM

was for thirty-one years General Superintendent of the missionaries operating in North and North-West London. A man of wide sympathies. courteous and of gracious bearing, he was much esteemed by the men of his Division who valued his counsel and fellowship in their work among the poor. Retiring in 1908, he "redeemed the time" by personal work as opportunity offered, a line of things he greatly enjoyed and for which he was so eminently fitted. To the end "he retained a deep affection for the Mission, and the men of whom he was so proud, though it was undoubtedly a relief in his advancing years to be set free from his official responsibilities," writes his son (Rev. A. M. Thom). "His health very much improved and he was active until within a year of his death. Much of his time was spent with what was to him the one Book, and he lived more and more in the light of 'that blessed hope and the glorious appearing.' veil which he has now passed through had become very thin, and his 'treasure' was already on the other side. Like his Master, 'he went about doing good,' entering into conversation with his fellow men in the London parks, to which he was a constant visitor, seeking to inspire them

with 'things above.' He was unspeakably happy, and possessed by the love of God, his face became radiant as he spoke of things eternal.

"In 1918 the general state of his health began to cause anxiety to his family, and in September he was moved to a nursing home in Brondesbury, where he constantly testified of the wonderful loving-kindness of God to him. Despite his seventy-eight years and increasing weakness of body, he waxed strong in spirit, and on August 11th departed to be with Christ, Whom having not seen he had loved:"

JOHN ARTISS

was "born of God" at the age of sixteen, and within twelve months was usefully employed in the Lord's vineyard. Hearing the call to devote himself wholly to the work, he entered the Mission in 1879, and for thirty-three yearsfirst in the slums of Holborn and later amongst bank messengers and housekeepers in the City area-he proved himself "an able minister of Jesus Christ." A quiet man, mentally proficient, resourceful in conversation, he had many tokens of blessing resting upon his labours, and numerous testimonies to the salutary influence of his visits. He also visited the great Shipping and Insurance Houses, and here also his genial presence and evangelical zeal secured him warm appreciation and respect. Failing health led to retirement in 1913, and on June 6th, after a brief illness, he passed on to be with the Lord, in his seventy-fourth year.

WILLIAM TARR

was promoted to higher service on July 29th last. Appointed by the Committee in 1875, he spent three happy years in Croydon, going later to Hackney (Goldsmith Row) where he remained seven years, and thence to Dockland (Tidal Basin District). Here, amid scenes of squalor and human wretchedness, he toiled with rare courage until the close of his life, his operations being directed from "The Little Wonder"a converted public-house-which, in the mercy of God, became the birthplace of hundreds of souls. Our brother's good qualities included a genuine love for the poor, especially the children, and a strong faith in the salvability of the worst. Unconventional in manner and speech, strenuous in labour, powerful in argument (notably on the Temperance platform), such was William Tarr to those who knew him. His hope was to build new Mission premises after the war and take his share in the work of spiritual reconstruction, but the Lord in His love and wisdom willed otherwise, and called His servant to "the rest that remaineth."

JAMES McCAPPIN,

a true son of Erin, left his native city (Belfast) in 1864 and offered his services to the Society, having been born into, and fired with enthusiasm for, the Kingdom of God in the revival that swept through the country seven years before. He laboured successively in three North London parishes for varying periods, going in 1874 to Barking-then a rural district-where he continued until his retirement in 1913, after fifty-two years' fruitful service on the field. James McCappin was a saint, mighty in prayer, saturated with the Holy Word, and a soul winner. Forty years and more he visited the poor of Barking, sharing their sorrows, lightening their burdens, warning them in their sins, and entreating them to follow and magnify the One he so dearly loved. His name and memory will remain fragrant, and his work will vet multiply through the lives of those (and they are many) who came to love and serve God through his instrumentality. To a visiting elder attached to the Church of his choice he whispered, as he entered the valley of shadows, "I shall be satisfied when I awake in His likeness." He entered the Royal Presence on August 12th, aged eighty-one

WILLIAM BALL

also completed a jubilee under the banner of the Mission, labouring with a fidelity and consecration that entitled him to an honoured place in its ranks. Appointed in 1850, he did valiant service in Jacob's Island (Bermondsey), a district of evil notoriety described by Dickens in the pages of "Oliver Twist." The sanitary conditions in those days were such that he was thrice stricken down-once with fever and twice with cholera. As indicating his influence among the people, he induced, during his ministry of twenty-one years, no fewer than fifty-six couples who were living together to get married, acting in every case by request as "best man." The next three and half years were spent at Guy's Hospital, when the strain of visitation and the call on his sympathies led to a serious breakdown in health. Happily recovering, he was delegated to work among cab and tramcar men south of the river, a sphere in which he wrought abundant and lasting good. He was joint founder of the Cabmen's Christian Mission, and stood in high esteem among the "Jehus' of the old days who hailed him as their "bishop," counsellor and friend. His leisure was devoted to astronomical study, while his faculty for modelling evidenced a mind of unusual quality and scope; and during his retirement, which took place in 1900, he executed and presented to the Mission three excellent models of the Society's Holiday Homes. Our comrade enjoyed a long evening to life, which terminated peacefully on August 21st, at the patriarchal age of ninety-two.

WILLIAM JOHN FLEW

was an evangelist with gifts of mind and expression above the average. He completed thirtythree years' ministry among the poor of London, numerous seals being added thereto of the Lord. A born missioner, he gave himself unsparingly to the work and from the first had gratifying success attending his efforts. Accepted as a missionary in 1882, he was ten years in Fulham, three years engaged in Public-house Evangelism, and twenty years in Putney, where his influence (especially at the Platt Mission which he superintended) will long be felt. Loyal to the Truth, lovable in disposition, tender-hearted, yet a Boanerges on the platform and in the open air, he had all the fervour and persuasiveness that characterised the Methodists of past days. He suffered a mental breakdown in the fall of 1917, and after spending two years in an institution, was called home on August 30th, aged sixty five.

"The wonder is not that **some** Churches support the London City Mission, but that **all** Churches do not take full advantage of its splendid service. The Society helps all communions who stand to gain every way by its pioneer efforts among the poor and wage-earning classes. What London would be like without its City Missionaries is too sad to contemplate, Let us rally to its call and respond generously to its appeal."—Rev. Ambrose Lewis.

PICTURED PHASES OF L.C.M. ENTERPRISE.



1. Grappling with the problem of how to reach working men. 2. Preaching Christ in Dockland to children of other climes. 3. Personal dealing with the "down-and-out" element in Slumdom.



The smallest Day School in England, conducted at our Boatmen's Institute, Brentford, by the missionary to Bargees, whose wife shares the teaching as a labour of love.



An informal service in a gipsy camp, near Alton, held during the hop-picking season. Nearly thirty missionaries were operating during September among the thousands of "hoppers'—chiefly Londoners—who annually invade the picturesque gardens of Hampshire and Kent.

The late Mr. F. A. Bevan

Memorial Service at St. Bride's Church, Fleet Street, E.C.

N addition to the Memorial Service at St. Mary Woolnoth on the day of Mr. Bevan's funeral—a service at which all the various organisations and interests with which Mr. Bevan was concerned were represented—the London City Mission had a Memorial Service of its own three weeks later. This was held in St. Bride's Church, Fleet Street-the Church whose tall steeple immediately overlooks the headquarters of the Mission-on Thursday, September 25th, at 3 p.m. The body of the Church was crowded by members of the Mission Committee, the staff at the Mission House, the missionaries themselves, and many friends. Quite three hundred in all were present. clergy taking part were the Rev. T. C. Taylor, vicar of St. Bride's, the Rev. W. P. Cartwright, secretary of the Mission, and the Rev. Prebendary H. W. Webb-Peploe: The service began with the hymn, "For all the saints," which was sung with much feeling, and after the recital by Mr. Taylor of the opening sentences of the Order for the Burial of the Dead, the ninetieth Psalm was chanted. The Lesson (I Thess. iv. 13-v. II) was read by Mr. W. Stacy, the late Mr. Bevan's own missionary, and then came the hymn, "How bright those glorious spirits shine." Prayers were said by Mr. Cartwright, and after the singing of " Peace, perfect peace," Prebendary Webb-Peploe addressed the congregation, taking as his text the words of Phil. i. 21: "For me to live is Christ, and to die is gain." He said:

"What a marvellous summary of a man's possible present and prospective existence! Looking into the present, he can say that he has a life which is not his own, and looking into the future, he can say that after he is called to leave this world there is joy unspeakable and full of glory awaiting him, because Christ has become to him the power of life everlasting.

"We meet to-day, my brethren, to think of one who was esteemed and loved by all who knew him. While he lived he could say, 'For me to live is Christ'; for him to die, therefore, must have been unspeakable gain. It must have meant an entrance into the very presence of the Lord. While we mourn, individually and collectively, the passing of a brother and a friend, yet for him we can rejoice and say, 'Thanks be unto God for having received our brother into His glory!' What a wonderful honour it is to a man when he has departed this life—though he may not know the honour is being given—to be mourned with earnestness of heart and mind by those who love him.

"Our brother, along with those he loved and who had gone before him, is now departed, we believe, into the very presence and joy of the Lord. You do not wish me to praise him; yet we are gathered here to-day with hearts so truly thankful, that it is impossible in one sense to avoid giving praise, while in another sense it is not he but Christ who is to be thought of in regard to his life and death. And as that life is left for us to copy as far as may be, we will best begin to copy it if we are able really to say as we leave this Church: 'For me to live is Christ; to depart is to be with Christ in glory; to die is gain.'

"What do we mean by saying, 'For me to live is Christ'? Multitudes profess to believe in Christ, but I suppose not one in a hundred among those who are nominally Christians can truly affirm it as applying to themselves—that whatsoever my life is, whatsoever I can call my aim, my thought, my deepest intention, my personal experience from day to day, all

that is not I, but Christ.

"I grieve as I get older—and I myself am approaching the end rapidly—to realise how great and unspeakably solemn a thing it is which we were intended to know, and then to compare it with what most of us do know. Ask yourselves as ministering servants of Jesus Christ what the great majority of those whom you address appear to know, judging from their daily lives, of the truths of the Gospel. How different it would be if the professing Christians of this highly favoured land did really know!

"What we want is that the Christ of God should be real in our experience. It is not enough to follow Him, not enough to be like Him in

personal character to a certain degree.

"Colossians, iii. II gives the starting point of our full glory: 'Christ is all, and in all.' Years ago I used to say, 'Christ is all in all,' as it is in I Corinthians xv. 28, where it says 'that God may be all in all.' That means summing up everything of God throughout the whole space of eternity and infinity. But it is different when we say, 'Christ is all, and in all.' Christ is all—yes, up there before God Almighty; but when I come down to earth I ought to be able to say, 'Christ is all to me experimentally, and He is in all—in every item and atom of my life.'

"You and I firmly believe that our beloved friend whose loss we mourn (though we do not mourn for him) actually realised and lived out the fact that Christ is all, and in all. Those who knew him intimately can say that his private and business life, and the life for God lived openly before the world, were all of one character, that with him it was no mere empty form or perfunctory observance when he attended Church or knelt at the Holy Table. I knew him intimately for forty-three years, and I think few men of business were like to him in this

respect, that he was able to carry Christ into the bank as into the home, and into the amusements and pleasures of this life. The ideal of his life was that Christ should be all, and in all.

"At seventy-nine years of age he was peacefully and calmly ready to 'pack up.' means everything while Christ tarries. when He comes it will be unspeakable glory to those who are ready. To that coming some few of us—would there were more !—are eagerly looking forward. I dare not say that that coming is near at hand absolutely. But I think from the study of God's Word and from every sign that meets us we may speak with humble confidence of Christ as really coming soon. What will itbe when He shall appear in His glory! We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye. I have often stood in front of the looking-glass these later years and tried to find out how quickly I could wink in order that I might better realise the rapidity of the change whereby we shall be taken out of this feeble, broken body, as it now is, and translated into absolute conformity with the image of our Lord. Are we ready?

"We talk of our beloved friend, and say he had time given him for warning. By the solemn act of God he grew day by day weaker, and must have realised as a sensible and godly man that his departure was at hand, and that he was going soon to be with Christ. Many of us will not receive that long warning; but what matters if we can say, 'For me to live is Christ!'

"If we live Christ, then death shall only be a translation, effected in a moment, from the temporal to the eternal, from the physical to the spiritual, from the mean and casual and disturbing and trying things of this life into the everlasting joys and glory of God.

"If our departed brother were to stand in our midst to-day and see three hundred or more of us gathered to think of him, he would say, 'Put me away! Lift up Christ!' The one aim and object should be, 'Not I, but Christ,' at every point of peril and difficulty, in every joy and gladness. I remember when speaking to an American forty odd years ago, he said, 'Brother, when you go through life you ought to be able to say at any point, at any time and opportunity, "O Lord Jesus, I humbly ask Thy help. I cast myself upon Thee. Let it be not I, but Thee."' I feit that I had not time always for that, and so I used this humble expression, 'Now, Lord.' You can say that, night and day, in and out, whatever the course of your life may be. And that is living Christ.

Our brother speaks, as it were, from the beyond, and the word he would leave for all his beloved fellow-workers of the London City Mission would be, 'Now, Lord.' Make Him all, and in all.

"Let me close with this. Walking along one day, thinking of the Bible and of Gcd, I asked myself, 'How would you sum up in one text the Old Testament, and in one text the New?' After some thought there came to me Psalm xlvi. 10, 'Be still, and know that I am God,' and you realise then, faced by words like those, that all through the Old Testament, from Genesis to Malachi, you are dealing with the majestic and magnificent, the all glorious and all powerful, the all holy and all gracious God. But when I turn to the New Testament, how different it is. I take the text chosen for to-day, and I say that the whole of the New Testament is summed up in that simple and yet perfectly marvellous expression, 'For me to live is Christ, and to die is gain '-gain unspeakable! God make it so for every man and woman in this Church, for the Lord Jesus Christ's sake, to Whom be unceasing gratitude and praise."

Before leaving the pulpit, the Prebendary

offered the following prayer:

"O Lord God of Might, all unworthy as we are, all helpless and hopeless in ourselves as we are, we thank Thee that we may draw nigh with boldness to the throne of glory, and notwithstanding our helplessness and vileness, we may yet claim from Thee joy unspeakable and full of We have met to-day to thank Thee humbly for our beloved brother gone to Christ. We ask Thee for strength to follow the example of men like the Apostle Paul, and like Thy humble servant, our brother, who has departed. Make it true for every person here this day that henceforth to live shall be Christ. The thought of my life, the taste of my life, the touch of my life -Christ! God Almighty, make it so for each of us, and may it be known by the multitudes visited by these missionaries, these servants of Thine, that they themselves are truly living Christ. God hear us, pardon the past, keep us in the future, and prepare us for the coming of the Lord, that we may be rejoiced to see Him when He shall appear, and in an instant be made like Him. Do Thou in Thy mercy graciously bestow upon us more than we can ask or think, for Christ our Redeemer's sake. Amen."

The closing hymn, "On the resurrection morning," was then sung, and the Prebendary pronounced the Benediction. The service concluded with the playing of Mendelssohn's "O rest in the Lord!" the congregation standing.

"If anybody is rich enough and will send £100 to the London City Mission, they will have the comfortable assurance of having been the means, at least for one year, of sending a man of God into the garrets and cellars of darkest London, with the sole purpose of acquainting the poor with the Good News of Redeeming Love, and helping them toward a brighter and better life."—The late Mr. F. A. Bevan.

The Tract Still Triumphant

THAT the tract as a weapon of Christian warfare is still triumphant may be gathered from the following illustrations furnished by the missionaries. "Tracts are effective as ever," writes a South London worker. "Looking back thirty years I recall many instances of clear conversion following their distribution in street and workshop, but especially in the homes of the people. They are an invaluable adjunct to visitation, a good introduction, and an instant reminder of the best things."

A SCAVENGER'S AWAKENING

"A road-sweeper was handed a tract which, after a little parleying, he consented to read," says a Croydon missionary. "Ignorant of his spiritual state (from the view point of church-going he was a rank outsider), he learnt, on reading the message, a few things that aroused his interest and led to inquiries as to the Way of Life. The seed had fallen into virgin soil. Gradually it fructified, and, after careful watching and much prayer, it came to harvest. He attended the meetings, found delight in prayer and religious instruction, and manifested a concern for his mates on the road."

"A REAL TREASURE"

"Early in the year," writes a visitor to public-houses, "I gave a tract to a young woman, which she promised to read at her leisure. Having done so, and finding benefit to her soul, she enclosed it in the next letter to her husband, serving in France. He replied at length, saying he liked the booklet, and had read it again and again. On his next leave he produced the printed message, referring to it as a real treasure. 'It has been a blessing and a spiritual companion, and it reached me just when I badly wanted a bit of cheer.' His wife has told me since that he is quite changed, and this she ascribes, under God, to the Gospel messages set out in the little book."

"GOOD NEWS INDEED"

"Glad to see you safely home from the war," was a railway missionary's greeting to a returned soldier. The joy was mutual. "Got a tract for me? The one you gave me before I crossed to France did me a world of good. I carried it to the trenches and dipped into it for a blessing, and always got what I wanted. It's like an old friend, and I wouldn't part with it for a trifle." The missionary adds, "This was good news

indeed, for the man had been accustomed to 'dip' elsewhere for his joys, nor had he shown any leaning towards religion."

A DROVER'S STORY

"Who says a man past eighty cannot change his mind?" is the question asked by a missionary, who proceeds: "An old age pensioner, once a drover, who had made lots of money in his time driving sheep, has recently shown evidence of being converted through reading a tract. At first he refused everything-greetings, kind words, literature, myself included. I continued to call. and by degrees he became civil. Then he became chatty, and at length blossomed into a confidant and friend. He had led a hard and somewhat dissipated life, though he was by no means destitute of religious knowledge. The truth of the Gospel, illustrated in a striking narrative which he promised to read, had the effect of melting his heart, removing his prejudice, and disposing his heart toward better things. Only slowly did he come round, but he came; and now, at eighty-two, he is rejoicing in Christ. Heloves to have me sitting by his side reading from 'the best of books,' and talking generally on things that pertain to our peace. I look upon him as a trophy, thanks to the silent working in his soul of the printed message."

AFTER MANY DAYS

From Barnet comes the following: "A. was a plasterer, a good workman, but a great drunkard. My predecessor often pleaded with him and gave him tracts to read, but all, as it seemed, to no purpose. When I made his acquaintance he was going as bad as ever. His wife (a decided Christian) and children went in fear of their lives, so mad drunk was he at times. The children grew up to hate the drink, and were a credit to their mother's example and upbringing. Suddenly A. changed, and, to his wife's amazement, accompanied her and the family to Church. It came about through a tract, the text of which had gone like a sword into his soul. It was no surface work with him; and after his decision for Christ, which resulted eventually, the home that he had made into a hell was as the gate of heaven. I never saw a woman more rejoiced than his wife, who viewed the event as a miracle, nothing more nor less. He passed away just recently, one of many illustrations of the abiding usefulness of a tract."

The Failing Brook—The Unfailing Lord—The Overflowing Life.

Notes on a Devotional Address delivered to the Society's Missionaries By the Rev. WILLIAM GRIST, M.A., Vicar of Copthorne, Sussex.

"And it came to pass after a while that the brook dried up."—I Kings xvii. 7.

"In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst let him come unto Me and drink.'

"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive."—St. John vii. 37, 38.

FAITH is shown in the Bible to be faith tried and tested. Elijah's faith in God had been vindicated in the fulfilment of the prophetic message of

judgment which he had delivered to Ahab the king, and in God's subsequent protection and provision by the brook Cherith. Then that faith was subjected to a severe test. "It came to pass after a while that the brook dried up." The City missionary knows something of this testing of faith. Like Elijah he is enlisted in the service of Jehovah. The content of his message, too, is epitomised in that phrase so frequently found on the prophet's lips: "thus saith the Lord." Little wonder that he should also know something of the tests of God's providences and the disheartenments in His service which the bold prophet of old encountered. Therefore, while we think of some of the experiences which are doubtless familiar in some form or other to us all, and are presented in this picture of the failing brook, I want that we may each see afresh the unfailing Lord, and, treading anew the way to the well of life at which He presides, enter upon the joy of the overflowing life, to the blessing of some of the barren lives to whom we minister.



THE FAILING BROOK

The believer knows what it is to share in this experience of Elijah and to find the things whereon he has been accustomed to count for resource withering. Perhaps it is that he has been used greatly in God's service, and then there has come a period when his labour seems all unfruitful. Maybe the changes of life have brought the removal of friends and dear ones, or physical vigour itself has abated, and these streams of comradeship and strength have dried. It is even possible that the silver waters of

spiritual experience have somehow come to run less freely. Not that eternal verities have lost their grip on us, but we have not the same overplus of possession, and there have been occasions when we have been conscious of opportunities of personal service finding us with resources strained and inadequate.

Here, then, is the call of Christ to the soul who sits by a failing brook and is finding that there are deeps of his being crying out for a satisfaction and an experience of power which has somehow abated.

THE UNFAILING LORD

"In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst let him come unto Me and drink.'" This note of time which St. John mentions is something more than one of those accurate marks of an eye-witness which are so characteristic of this Gospel. The words give special point to our Lord's invitation, for, during each preceding day of this Feast of Tabernacles there had been performed the ceremony of bringing water from the pool of Siloam and pouring it out before the people assembled in the Temple.

The Failing Brook

On the last day of the Feast, however, the observances which were characteristic of the Feast had ceased, and the day was like a Sabbath, there being no procession of priests bearing the sacred vessels and no pouring out of the water before the people. Then it was—when the waters failed—the unfailing, satisfying Lord cried, "If any man thirst let him come unto Me and drink."

It is not only the soul who has never experienced the calm of sin forgiven, who needs to respond to this invitation of Christ and to turn from the mirages of pleasure to Him Who makes the thirsty ground streams of water (Isaiah xxxv. 6), but the child of God as he awakes day by day will also cry, "My soul thirsteth for God, even the living God."

When this is an accomplished daily experience the inevitable outcome is in

THE OVERFLOWING LIFE

"He that believeth in Me"—that is, he who has turned from the failing streams to find in Christ full satisfaction-" out of his inner being shall flow rivers of living water." It is only this overflow of blessing that helps other souls. This overflowing life involves our giving to Christ the capacity of our lives in order that He may thus satisfy and fill us. A speaker at a meeting once said, "The world has yet to see what God can do with one man utterly and absolutely at His disposal." In the audience was D. L. The words sunk into his heart and he went home, and, putting the capacity of his life at God's disposal, prayed, "By God's grace, I will be that man." Who can measure the overflow of blessing that has issued from the offering of the whole capacity of that one life! Let no one of us, however, feel disqualified for this overflowing life by reason of the smallness of our capacities. The smaller the vessel the more it will overflow.

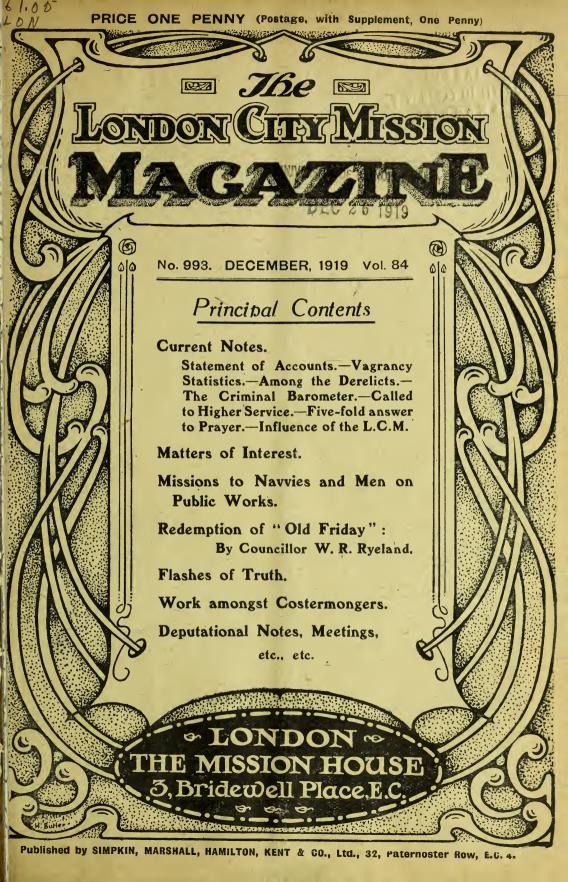
What are the sources of this life? They are indicated by the Divine Author of these words. "This spake He of the Spirit, which they that believe on Him should receive." Just as nature abhors a vacuum, so when our lives are emptied of self and their capacity put at the Lord's disposal there is an inrush of heavenly life, and it is this inflow of the life of Christ by the Spirit which issues in the outflow of blessing that enriches others. Thus all success in our Christian service is contingent on the flowing of the Spirit through us. To work apart

from His operation is a vain, mechanical He will not disperformance of duty. card our individual personalities and attainments, but will take and use them as His instruments. That patience, that ready wit and knowledge of human nature which are the mark of the City missionary will all be laid under contribution, but the agency is wholly His. Thus to work as His channel is to be committed to the faithful discharge of duty and to find the maximum usefulness of our lives. Surely it is this recognition of utter dependence on the Holy Spirit for effective witness that is the supreme need of the Church to-day. Her crying need is for her members to surrender their individual capacity for His indwelling and outflowing. Any reconstruction that does not start there must be but the reconstruction of new failures.

It remains to be observed that this life indwelt by the Spirit, besides being an overflowing life, will be an evenly flowing life. Those ups and downs of spiritual experience which cause us so great loss of joy and power will be overcome, for the believer's life will be maintained not by his own feelings or efforts, but by the constant abiding of the Spirit of Life. The familiar comparison of the flight of the arrow with that of the bird illustrates this. The arrow, while it wings its flight swiftly through the air, soon falls lifeless to the ground, its momentum exhausted. The bird, on the contrary, can fly on and on in its migratory season, perhaps for thousands of miles. The arrow relies on an initial impulse, and it soon falls. The bird has within it the principle of life, and it continues on its way. So does this overflowing life of blessing owe its even continuance to the life of the indwelling Spirit, who is the Spirit of Life. This is its superiority over that unsatisfactory and constantly varied experience which is dependent on a series of impulses and fresh resolves.

Let us spend a few quiet moments now while we take stock of our resources, and turn aside afresh to hear our Lord's call to drink anew of the living water; then in highest praise humbly to offer and present unto Him ourselves, our souls and bodies, that His Spirit may flow through us, abide unchangeably in us, and overflow from us in blessing around. This done, we shall go back to our districts and duties filled with the Spirit, and there—

"Barrenness shall rejoice to own His fertilising power."



POST-WAR PROPAGANDA.

Day by day, Bible in hand, and with ever-increasing tokens of God's blessing, the Society's Missionaries are:—

- 1. Pioneering in the slums and underworld of the Capital;
- Combating those giant evils that menace the peace and welfare of the Community;
- Evangelising among men and women in factories, warehouses, and Government works;
- 4. Ministering consolation in homes darkened by the toll of battle;
- 5. Catering for the spiritual needs of sailors and soldiers at dispersing centres, and in London garrisons;
- 6. Visiting the sick and dying, including hundreds of wounded warriors in Hospitals and Institutions;
- 7. Prosecuting a vigorous campaign amongst working men, notably at factory gates, and in parks and open spaces;
- 8. Operating among lightermen, wharfingers, dockers, and foreign seamen in the Port of London, the heart of the Empire's commerce;
- Distributing Gospel portions, tracts, and religious periodicals, amongst toilers of all grades; and
- 10. Relieving, as funds permit, the temporal wants of the destitute and suffering poor.

COMMITTEE.

70

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> Bankers. Barclays Bank, Ltd.

Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

300 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

I give the "LONDON CITY MISSION" the sum of pounds (free of Legacy Duty), and I direct that the receipt of the Treasurer for the time being shall be a sufficient discharge for the said Legacy.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

Disabled Missionaries, Widows & Orphans' Fund

LONDON CITY MISSION.



3, Bridewell Place,
London, E.C. 4.

December, 1919,

The thanks of the Committee are herewith most sincerely presented to their many kind and generous friends who Christmas season after Christmas season are good enough to remember the aged and infirm Missionaries of the Society.

The number of Missionaries on the retired list at present is 63 and their average age is 76 years. Some ten whose names appeared on the Annual Statement of last year have, since that time, been called home, and the names of five have been added.

The Widows number at present 73 and their average age is 70 years.

There are four orphans who are entirely prevented by physical affliction from providing for themselves.

The happiness of this somewhat considerable number may be enhanced by the kindly remembrance of our friends who may read this appeal.

The Committee sincerely hope that, as heretofore, at the near approach of the day when we all wish happiness to each other, these beloved servants of God may be held in kind and generous thought.

Gifts of money, or kind, as well as clothes and literature, will be thankfully acknowledged by

Yours faithfully,

W. A. CARLEY,

Secretary.

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THE LONDON CITY MISSION MAGAZINE.

No. 993. Vol. LXXXIV.

December, 1919.

CURRENT NOTES.

ANNUAL STATEMENT friends and supporters are hereby notified that a State-ACCOUNTS. ment of Accounts, including Lists of Contributions paid into the General and Auxiliary Funds of the Mission during the year ended March 31st last, has been published, together with an abridged edition of the Annual Report. Copies will be forwarded on request to interested persons, price 6d. (post free).

We regret to say the financial outlook is such that FINANCIAL unless some generous donations are immediately forthcoming, the new year will find us with a heavy overdraft at the Bank. Already the adverse balance amounts to £8,000, owing to the greatly increased cost of the work. As these recurring deficits have a tendency to dishearten the missionaries, we ask our readers to make it possible for us to pay our way, that the glorious task of preaching the Gospel to the poor and unevangelised classes of our population may not be hindered through lack of supplies. At the same time the Committee are sincerely indebted to those friends who have forwarded special contributions during recent months.

According to an Official VAGRANCY Paper just issued, vagrancy STATISTICS. figures are going up, though there is little if any evidence that the old professional tramp has resumed his wandering life, following demobilisation. Census returns taken one night early in the year showed that only 1,100 people had taken refuge in the country's casual wards. September returns, as shown by the subjoined table, give an average of 2,936.

	1914.	1918.	1919.
London	238	42	76
South-Midland Counties	561	202	268
East Counties	309	61 .	106
South-West Counties	336	91	102
Cheshire and Lancashire	869	106	181
North Counties	286	42 -	67
Welsh Counties	387	48	114

When it is remembered that in 1910 the figure was 11,500, it will be seen that the 2,936 for September last is not alarming. There are now only four casual wards open in London, instead of about 30 before the war.

Speaking of tramps, an AMONG encouraging note is sounded DERELICTS. by the newly appointed THE missionary to common-lodging houses in Whitechapel, one of the Society's oldest and hardest battle-fields, spiritually considered. He writes: "The work recently taken over among derelicts in the Whitechapel lodging-houses is full of promise. Last Sunday we had five meetings, three in huge kitchens and two at the Hall. In the 'Beehive' about 300 men heard the message. I spoke and sang, and they shared the chorus with me at the top of their voices. Answering the appeal for decisions, six men came to the Hall atterwards, and expressed the desire to live better lives. Two were jail-birds, one having only just left prison. He cried bitterly; indeed, all six showed signs of true penitence. At the request of the lodgers I conducted a meeting in a big shelter a few nights ago, and the people in charge said they would be delighted for me to visit the lodgers every week, which I promised to do. Over 200 women were present, and at the close some of them openly confessed their willingness to start a new course of life. . . To God be all the praise! The work is

trying and taxes one's powers, but I am looking for grace and strength to

achieve all that is in my heart."

A later communication runs, "The work in Whitechapel is still going strong." The men mentioned in my last are standing firm. One of them (an old sailor) through my influence has obtained a good position at J——, where I trust he will make his mark. They are quite satisfied with him so far. It calls for much tact in dealing with the derelict element, and prayer would be valued in our behalf."

THE CRIMINAL Prison Commissioners states that the average number of persons committed for drunkenness a few years before the war was 60,000. It seems almost inconceivable in face of these figures, that last year the numbers were only 671 males and 999 temales. Thus, for the time being, a whole army of drunkards has disappeared.

Reports from all prisons testify to the beneficent effects of restriction on the sale of intoxicating liquors. That the number of persons sentenced to penal servitude for serious offences should also have



Outside one of the Women's Lodging Houses in the neighbourhood of Whitechapel.

fallen 51 per cent. since 1900, and those convicted summarily 84 per cent. in the same period, is regarded by the authorities as remarkable. Let us hope that reformers and legislators alike will pay due heed to the cause of this welcome fall in the criminal barometer. As the Commissioners say, "The prisons of the country may be largely emptied of the petty offender when the conditions of labourare such as to secure full and-continuous employment for all, and when, at the same time, restrictions on the consumption of alcohol prevent the dissipation of wages in drink."

We regret to announce CALLED the death of Edward Parsons TO HIGHER Gray, one of the Society's SERVICE. missionaries, who retired as recently as October last after a trying illness lasting nearly two years. Mr. Gray entered the Mission in 1887, and after spending a decade in the notorious Tabard Street area, he was transferred to Kingston, staying there fifteen years, and going thence to Teddington, where he toiled nobly until his work was done. A man of genial disposition, thoughtful, true-hearted, with an intimate knowledge of the Scriptures and a love for souls, he fought a good fight during thirty-three years, was faithful "in season, out of season," and rejoiced over many souls added to his ministry. Though his powers failed, and his joy at times suffered an eclipse, his trust in God was unshaken, and a quiet passing was granted him into the King's presence on the 25th October, in his sixty-second year.

A missionary working in Pimlico, whose records of answered prayer read more like fiction than truth, tells of a woman whose life-outlook changed completely, following a five-fold prayer offered during a visit to her

completely, following a five-fold prayer offered during a visit to her home. The subjoined particulars illustrate the value of this feature of the Society's work, whose total fruitage adds so much to the sum of human happiness and peace. The missionary writes: "When visiting G— Mews I met a woman —a soldier's wife—in great trouble. She cried bitterly, thinking God had forsaken her. 'I can get

no news of my husband; my little boy Charlie is in hospital very ill; I wrote to my mother weeks back but got no reply; my neighbours, who drink and curse and swear, appear to prosper, while I am left to suffer and fight alone. What is the use of trying to be good and serve God?' While this was being said I sat praying for a word; and it came. 'God's message for you,' I said, 'is in Ps. xxxvii. "Fret not thyself because of evil doers. Delight thyself also in the Lord. Commit thy way unto the Lord, and He shall bring it to pass." As we knelt before God I prayed (1) for the husband; (2) for the sick boy; (3) for the mother that she might be disposed to write; (4) for her financial deliverance; (5) for the other matters that were exercising her soul. Great results were announced on my next visit a week later. The woman was overjoyed. 'Come in and sit down,' she exclaimed on answering my knock, 'and hear what the Lord has done. All the week I watched for the postman, but he shook his head saying, "no letter for you." This morning five letters arrived! The first is from my husband, wounded in France. He is now at Manchester making splendid recovery. Second, I have an official pass to go North to see him. Third, Charlie is well again and can go with me. Fourth, my mother has invited me to go to Wales to stay with her. Fifth, a friend has written and will put all my financial troubles right. I did commit my way unto the Lord, and He has brought it to pass.' She begged me to return thanks for this five-fold answer to prayer and to beseech God to make her a true soldier's wife. Months later, accompanied by her husband and little boy, she attended my mission-hall service and thanked God in public for His great goodness. The man firmly believes he was spared and restored in answer to prayer." The good thus accomplished by the Mission among the wives and dependents of men still absent with H.M. Forces is beyond all computation.

An article could easily be compiled showing how many present - day Institutions, philanthropic and religious, were founded as the result of the influence and work of our Society; also of ministers

of all communions whose first efforts in the field of evangelism were made under the ægis of the Mission. Such an article may appear in these pages in the near future; meanwhile the following testimonies will be read with interest.

The Rev. J. R. Gillies, M.A., Ex-Moderator of the Presbyterian Church, said a year or two ago, "When I think of the London City Mission, I recall one man who stands for my ideal. Wherever he went he had a word to say about the Saviour of sinners, and I cannot wonder at his power. I have stood beside him in his own Hall; I have stood with him in the open air; I have knelt with him in prayer and heard him in tremulous voice pouring out his soul. . . . I have studied under some of the greatest masters in this country, but I am proud to own that simple missionary as one of my great masters in the art of winning souls."

The Rev. T. Wilkinson Riddle, until recently Director of the Y.M.C.A.'s Religious Work in France, and now Minister of George Street Baptist Church, Plymouth, said at a great meeting, "The very first experience I had of Christian work was under a London City missionary. I became his assistant, and through him I gained my first knowledge of the principles of house-to-house visitation, the whole idea of which, as I understand it, is to show men and women the difference that Jesus Christ makes to life."

The Rev. E. Goode, at a meeting held last October, at Shoeburyness, said, "I am deeply interested in three Societies-The Bible Society, Dr. Barnardo's Homes, and the London City Mission, but the latter has my greatest sympathy, because, under God, I owe my spiritual life and experience and my introduction to Christian service to a London City missionary, and he was my own father who laboured a few years in the Society." Exhibiting a well worn Bible (newly bound), with numerous texts underlined, he added, "I would not take £100 for this, my father's Bible, given to him sixty years ago by Mr. E. Tritton, and it is the Book I use to-day."

The Rev. J. Alfred Kaye, formerly Dr. F. B. Meyer's colleague at Christ Church, Westminster Bridge Road, and now at High Cross, Tottenham, said a month

or so ago, "If I have any inspiration for pioneer work among; the poor, I owe it to the London City Mission. Away back in my childhood, my sainted mother often read to me from The Quiver of the missionaries' efforts among the outcasts of the City, and as I listened my heart filled with wonder and admira-

tion, and I hoped even then that if God should spare me I might one day undertake a similar work

for Him."

Our mis-NIGHT SIDE sionary to night cab-OF LONDON. men narrates the following case of usefulness which incidentally unveils the seamy side of London life. Four chauffeurs, he tells us, were standing together in the yard of one of the big railway termini. "Can God make a good man of me?" enquired

one of them. "Yes," was the reply; "but unless He does it is certain the devil will make you a worse man than you are."

"Go it, mister," chimed in a second; "you've hit the nail on the head this time."

"This occurred inside of five minutes," the missionary goes on; "then duty scattered them in all directions, and I regarded the incident as closed. Some time after, at Victoria Station, a cabby confided that his life had undergone a change for the better. It proved to be the man who had been 'hit.' 'I remembered your words,' he said, 'and read for myself in the Bible that Christ came to destroy the works of the devil. Seeing what the enemy had done in other lives besides my own, I concluded that no inward change was possible except by the power of God.' At this point a fashionably dressed couple hailed the cab,

directing the chauffeur to drive them-somewhere. They were refused. Returning later the woman, speaking in foreign accents, offered 'any price,' but in vain. 'I'm engaged with this gentleman, and what's more I'm not seeking 'a swell_ job.' 'He is not hiring the car,' insisted the woman, at the same time threatening to call the The chauffeur police. had the measure these 'night birds,' and a certain retort caused them instantly to retire.

Eyeing them as they crossed the road, he said, 'There go the works of the devil, sir,' and on resuming conversation I noted a distinct relish for spiritual things. 'Do you know the Lord Jesus as your Saviour?' I asked. On reflection he answered, 'Yes; I think I can honestly say so,' and reverting to my statement made in the presence of the four men, he added, 'Wasn't it said that you had hit the nail on the head?' I recalled the saying, nor have I any doubt that to-day that nail is fastened in a sure place by the Master of Assemblies."



"He is not hiring the car," insisted the woman, at the same time threatening to call the Police.

MATTERS INTEREST

The Index to Volume lxxxiv. of this Magazine will be forwarded on receipt of two penny stamps.

Following the two minutes' silence on Armistice Day, the whole of the Society's Staff, assembled on the steps of the Mission House, joined in singing "O God our help in ages past."

Cordial thanks are presented to "J.M." who, after reading last month's magazine, forwarded a thankoffering of £100 to the Society's General Fund.

Much sympathy has been expressed with Mr. W. A. Carley and Mr. W. F. Miller, District Secretaries for the North and City, and South London areas respectively, both of whom have latterly suffered heavy bereavement—Mr. Carley having lost his beloved partner after forty-nine years happy union, and Mr. Miller his daughter after a painful affliction lasting several years.

Many cheering letters similar to the following have lately come to hand: "It is a real pleasure to help the L.C.M., but if this little sum (£1) were more, the pleasure would be greater. "The Lord is able to give thee much more than this, 'Say not, my soul, from whence can God relieve

Know that Omnipotence hath servants everywhere.' "

my care,

Publishing the Good News among Navvies and Men on Public Works

During hostilities navvies rendered service in the field second to none. Attached to Labour Corps they tolled like Trojans at dug-outs and bivouacs, mending and making roads, as often as not exposed to enemy fire. Their absence abroad involved the suspension of building projects and public works—railways, docks, sewerage, reservoirs, Government buildings, and the like. Now they are back it is confidently expected that a grat-ful public will see the men are cared for in matters affecting their moral and spiritual good.

T is computed that nearly 10,000 bricklayers and navvies are at present employed on public works in various parts of the Capital. These, with associated workers, offer a field for aggressive evangelism the importance of which it would be difficult to overstate. Before the war the ground was covered by two special missionaries whose respective areas lay north and south of the Thames. Two years ago, however, the entire work was shouldered by the senior missionary, owing (I) to the physical collapse of his colleague, and (2) to the Military Service Acts, which made it necessary for large works to temporarily close down. With the return of the men, and the revival in the building trade, the Committee have appointed a second missionary, notwithstanding the fact that the guarantee for his support has fallen through. The work has thus been recommenced as a venture of faith, in the sure hope that some of our kind readers, with the following facts in mind, will justify this step by responding to the appeal attached to the foot of this article.

THE WORK DESCRIBED.

Our missionary visiting the South and South-West districts writes: "I have spent another year ministering the Word of God amongst men engaged on Government, London County Council, and Borough Council works, enjoying free access and every facility necessary for the prosecution of the work. It has been a good year on the whole, with many tokens of God's gracious favour. As ever, the enemy has sought to obstruct and hinder, but the Lord has prevented him and the Word has prevailed. The general procedure is simple: dinner-hour meetings; personal talks in sheds and at the bench; mess-room conversations; visitation of sick men in their homes; and the ministry of friendship that

silences opposition, roots out prejudice, softens the heart, and often disposes a man to think wisely on Divine things.

"Many officials and contractors fully sympathise with the objects I have in view, and knowing me well, they trust me not to hinder the men at their work. The latter are a mixed class, the man with the hod and the skilled electrician standing poles apart. Some are of the roughest type, others are well educated; and not seldom one meets with well-bred workers who have come down through strong drink. It is a pioneer work; a sowing of the seed in virgin soil. At times it seems to be lost, but not always. For example:

THREE NAVVIES BAPTIZED.

"W., a navvy whom I met on a building, and to whom I gave a New Testament, signalled to me one day as I passed by. I want a little talk,' he said shyly. The Book you gave me has done me good. I still have it, and what's more I am trusting in Christ. I was baptized a few nights ago with two of my mates, both navvies, at a Church in Battersea. He had a Bible, well-worn, with rather small print, and when I promised him a new one he beamed with delight. God bless you for all your kindness to me on the works' were his parting

"I pay special heed to young fellows coming from the country, warning them against the lure and glare of London life. Here, too, one is encouraged ever and anon. Said a full grown navvy to me not long since—a fine fellow and the picture of health—'I'm glad I followed the good advice you gave me when I first saw you at the New Gallery, Charing Cross. I had just finished my apprenticeship as a bricklayer, when you counselled me to avoid bad company and shun certain characters who would cross my

path.' This man is to-day a firm believer, and his son is following his example.

WHAT THE GANGER SAID.

"" Which is the right religion?" asked a man who was puzzled by the various sects and creeds. 'The sects,' he was told, 'are like regiments in the army, different in name but having one flag—the blood-

stained banner of the Cross; or they might be likened to the dominions of the Empire. separately governed but owning allegiance to one King-Jesus Christ.' But it was a ganger who hit the mark in his own direct way. 'The right sort of religion,' he said, 'is to have the forgiveness of sins. I know this from experience, and what God has done for me He can do for you,' turning to me to verify the saying. Not all have so clear

a vision. 'I've been twenty years trying to find the right way,' said a roadman on one occasion, 'and I'm as far off as ever.' Reading from Matt. xi. and John v., I pointed out God's Way of Salvation through Christ, and subsequently the man's long searching after truth met its reward. At times one has to be very simple, for not many of the men are familiar with even the rudiments of the Christian religion. 'I've been sprinkled, mister,' confessed a hod-carrier, 'and though I ain't been inside a Church since I got married, I guess my chance of going to heaven is as good as theirs who go there regular.'

"Of late years, notably during the war, drunkenness has steadily declined, but it is still true that the navvy is fond of his beer. Gambling maintains its hold upon the men, though I do not think the evil is increasing. Often card parties will break up when I am about, and as the result of my friendly talks many have renounced the practice altogether. Looking back more than thirty years I am amazed at the change in the moral of the men, and their attitude to spiritual things. No 'throwing the missionary outside' now, no sinister threat

of what he may expect if he persists in 'thrusting religion down people's throats,' but instead a wide and sincere respect for the Name of our Lord Jesus Christ.''

A BIT OF RECONSTRUCTION.

With regard to the work in the Northern area just re-commenced, the missionary in his first quarterly report says: "The men

on public works are met sometimes singly, at other times in groups, and they are sure to question the missionary on matters of theology, politics, or extreme socialism. On other occasions they are met in messrooms and canteens. and here one gets a good talk with eighty or a hundred men, most of whom are glad to have the missionary. Others -a small minoritywish him elsewhere, or bid him go to Park Lane and talk to 'the people

with plenty of money, for it is money that makes people wicked.' Or they will say, 'You have never seen Jesus, guv'nor. How do you know such a Person ever lived?' We ask in return, 'Do you know anyone who ever saw Napoleon, or the Duke of Wellington, or Henry VIII.? Yet you believe these and many others to be historical persons who lived and bore the characters history attributes to them. What is the meaning of B.C. and A.D.? Who in all the world's history has been thought of such importance that His life has divided time into two periods?' Then the men will listen to a short Gospel address. Or, going into a mess-room one finds a merry fellow ready to make a joke, as recently in a room full of typical navvies enjoying their midday meal. One, pointing to another, said, 'He's the worst fellow in the gang. He stays out late at nights, sometimes all night, etc.' I inquired, 'How do you know so much about him; are you with him all the time?' At this his chums laughed heartily. I asked if anyone would confess himself the worst man in the gang? One man put up his hand, and I then spoke on Heb. vii. 25. 'He (Christ) is able to

The Man Who Needs Your Prayers

The typical Navvy is a man of rough exterior, strong, well-set, plain-spoken, with no special regard for courtesies or the milder virtues. A distinctive character, affecting choker and corduroy, and doing indispensable work, he alas! exhibits a weakness for beer, bad language, and backing horses—things inimical to his soul's welfare. Sometimes, bowever, despite outward appearances, the navvy's fustian covers a heart of gold.

save to the uttermost all that come unto God by Him.'

"Navvies have a dry way of trying to score off the missionary. I addressed a company of them on the resurrection. One said very warmly, 'Don't believe it, guv'nor. When you're dead you're done for. Nobody ever did and nobody ever will come back from the dead.' When he had finished I took my hat and asked, 'If it were held in the fire until it was burnt what would be left of it?' He replied, 'Nothing but ashes.' I pointed out that everything which goes to make up the hat now would still exist, though changed from manufactured cloth into ashes, gases, etc. One of the men asked quietly, 'Do you think anyone can go through life without telling a lie?' This caused a roar of laughter. When they had done, I reverted to the previous point, and spoke for a few . minutes on 'We shall all be changed.'

THE WORD GETS HOME.

"In one of the huts a man used very violent language, refusing to take a tract and stating that the Bible and religion were no good to him. His speech was such that gradually the few other men in the hut went out and left me to him. Presently he said, 'The thing religion ought to speak about is one person speaking lies about another when the man spoken about is not there to defend himself.' I read James iii. 8-10, 'But the tongue can no-man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men. . . . My brethren, these things ought not so to be.' Asked if he knew these words were in the Bible, he gave a negative reply. As a gift he declined a Testament, but said, 'I'll shake hands and hope you'll come and see us again.'

"Many men in their dinner time read advanced Socialistic newspapers, and as the missionary hands out Gospel literature, various remarks are made which enable one to show why the Gospel book is better than anything they can get elsewhere. Pointing to one such paper, a navvy said, 'This is all about the things of life, and yours is all about death.' 'Not so,' I replied. 'Yours is all about this life which must pass away. Mine is about the life eternal which all can have through our Lord Jesus Christ.'

"Some of their ideas are strange enough, especially regarding what 'parsons and Mission blokes' ought to know and do. In a lobby something was said by one of a group of road-menders as to 'how long I had been at the job.' When I owned up to twentyfive years' service, the questioner coolly remarked, 'I guess he's never done a day's work in his life!' No University or College training can impart knowledge as to a working man's need, nor give understanding sympathy with him in his difficultiesif what a burly navvy said recently be true. In his opinion, 'All parsons should first be drunkards, or burglars, or even convicts, before they became preachers, and so learn how to feel and deal with fellows who are down!' In all my experience I had heard nothing to equal this. It was deemed sufficient to say in reply that our Lord Jesus Christ by His redemptive grace not only saves men who are down (provided they believe and obey the Gospel), but that by His preventive goodness He also saves men from going down, certainly to the depths; and further, that it was not necessary for any man to become a burglar or a blasphemer in order to be lost, seeing that 'all have sinned and come short of the glory of God.'"

The Committee earnestly solicit promises of help towards the guarantee of \$100 per annum, required for the continuation of the Mission to Navvies employed north of the Thames. Failing one promise for this amount, are there not four kind friends—lovers of the Word and believers in this Christ-like ministry—willing to subscribe \$25, say for a period of five years, if the Lord tarry? At a time when so much is being done to raise the standard of living, should we not do everything in our power to raise the standard of life? And how can this come about except by bringing the glorious Gospel to bear upon the hearts and consciences of men? Friends disposed to help forward the work in question are asked to communicate with the Secretary, who will gladly furnish additional information if desired.

The Redemption of Old 'Friday'

By Councillor W. R. RYELAND.

A miracle of grace narrated at a recent City Mission Meeting, and now published by request.



HE reason for the nickname was a mystery. Perhaps he was born on a Friday and was so called by a superstitious family. That he was "unlucky" in a worldly sense is beyond doubt.

He first crossed my path in the year 1885 — a violent drunkard, a busive, well known to the police, and intimately acquainted with the *inside* of Metropolitan prisons. I was

then a constable with a beat in Hoxton, second to none for rowdyism, immorality and crime. Bad as he was, "Friday" somehow appealed to me, and as time passed my liking deepened into real concern. How could this man, pest though he was, be reclaimed? Thinking it over, I decided to take counsel with a City missionary (Mr. Russell) whose good influence among drunks and undesirables was a local asset. True, I might have tackled the task single-handed, but I considered "Friday's" case called for an expert in soul-winning.

Imagine my delight on learning some weeks later from Mr. Russell that God had granted our hearts' desire, and saved the man "Friday" in the good old-fashioned way. Exactly how it happened is best told in the latter's own jargon, which, to say the least, is forceful and to the point. Meeting him on the beat, and feigning ignorance as to what had transpired, I asked him to account for his cheerful countenance that beamed like a summer day.

"Guv'nor," he said, "I'm changed. The missionary got me to drop the booze and ask Jesus Christ to make me a new man, an' 'pon me word, guy'nor, He's done it!"

"Friday," said I, "it's the best news I've heard to-day. How did it come about?"

" As I says," he went on, "the missionar got hold o' me, and took me to a meeting i Basil Place (Kingsland Road, N.E.). Lor 'ow I liked the singing! Then he talke kind like and begged me to sign the pledge and said a prayer, and read out o' the Bibl Next day if he didn't come and see the ol lady, and now she's gone an' done the sam as me! God bless the City Mission," h put in with grateful voice. "None o' ye fine Churches would 'ave tempted me insid 'em, but at the mission I was all there. Say guv'nor," he added with a touch of patron age, "come and 'ave a go o' tea with u one day, and we can talk it over. Only sa the word and I'll fetch yer right enough."

I promised to call and see him and "the old lady" next day, adding that as I ha frequently "run him in," he should tak me along, just for once.

They gave me a royal welcome. The home, though poor, was spotlessly clear. The wife and children seemed perfectly happy. "Friday" acted as host, boiling the kettle, getting the tea, singing the whole time, and, as he said, "makin' fingle decent for our friend the policeman."

I was thankful for my visit, and extolled the Divine Grace that had changed a wife beater into a devoted husband, a drunkard into a now decent citizen, and a local terrol into a living sermon on the power of Christo save. "Friday" kept strictly to the narrow way, and despite his limitations and crude expressions, he was one of the brightes Christians I ever met.

On leaving I noticed the missionary' photograph had been finely framed and placed over the fire-place for all to see Congratulating "Friday" on his good taste he answered in effect, that no man in hi estimation was more loved and honoured in the neighbourhood. "To us he wa like God's arm lifting us out of the pit, so we gives him first place in ou hearts."

This was a just and worthy tribute to an excellent man whose redemptive work amongst the criminal classes of Hoxton away back in the eighties, gave me a low for the London City Mission which has no weakened with the flight of years.

A Mission to Costermongers

THE coster needs no description. Despised by the w, he is patronised by ne many, and though is faults are legion, he

not a profiteer! with In dealing spiritual matters, it's the osters on traight talk like a barbed arrow that gets ome. Honeyed phrases are lost on people ho get their living in the gutter. I was elling a butcher's assistant of One "mighty save," when a woman intervened, deouncing such talk as sheer nonsense. I believed myself once," she added, till air raids and other terrors nearly cared my life out, then I dropped religion together."

"Madam," I replied, "you never really elieved," and holding up the Word of God quoted Heb. x. 38-39.

"If I wasn't a believer," she asked, what was I?"

"Not a hypocrite, I hope?"

"There's lots of them about," retorted coster standing by. This gave an opportunity of addressing a small crowd, who stened intently as I explained the relative leanings of faith, sentiment and presumpon, and the blessedness of a soul who uly believes in Christ.

"Why don't your God stop war?" nouted a fish salesman.

Incidents recently furnished by the Society's Missionary to South London Street Traders, thousands of whom, including Jews and foreigners, earn their living in the market places of the City. Hardly one in fifty ever attend public worship.

"Why doesn't your god do so?" I returned

"One to you, mister! I didn't know I 'ad a god," was the light reply.

Iread the closing verses of 2 Tim. ii., I trust to good purpose. Like hundreds of others, the man had been blaming God all the time for the devil's work, so little did he know of the Scriptures and the deceitfulness of sin.

Old W. sells fish and chips in a market near Walworth. A tough customer, he brushed aside the tract offered him, saying something too awful to print. "D— your tract," he snapped, "I want whisky."

"There'll be no whisky in hell, sir," was the reply, which led to a further outburst. Lovingly I entreated him, but he appeared heedless. Passing his shop a few days later I noticed the shutters up, and on enquiry learnt that he had suddenly died. I sought to improve the occasion by preaching solemnly on death and judgment, and urged the market-goers to accept salvation, and flee from the wrath to come.

Thank God we are not left without tokens of His saving grace. Ten years ago a man who sells odds and ends in the gutter growled when asked to take a tract. "That's no use to a hungry man," an objection too old to be taken seriously. After a little

fencing on both sides he melted a little, and took the tract saying it would "do for the missus and the kids." He had lost an arm, and, answering a sympathetic inquiry, told me a long story about some boys ill-treating a cat which he rescued. though he got badly scratched for his pains. Blood poisoning followed. and an amputation was necessary to save his life. He could not, he said, understand why God allowed him to suffer so much for a kind action. I answered that some day he would know the reason



The Coster's Missionary handing out literature to a group of street traders in South London.

why, and urged him to trust "the Lord of our salvation." He remained hostile for a time, until he fell ill, when a friendly visit and a little kindness opened the way to his soul. After a rest by the sea, whither I sent him, he expressed himself as much benefited, while a coat supplied in the Master's Name warmed him in a double sense. Tried by the weather, he fell a victim to pleurisy, and during my visits he unveiled his past, and spoke of a wife and son in Canada, both members of the Salvation Army. The doctor having suggested an operation, he sent for me to see him. "I'm right now as regards my soul," he confided, "trusting fully in Christ as my Saviour." His object in sending for me was to beg an interest in my prayers, that God might spare his life, and bless his wife and boy yonder in the Great Dominion. "I feel," he said, "my salvation is partly due to their earnest prayers."

"My coster people," says the missionary in conclusion, "have a deep-set idea that they must cheat more or less to get a living, and this acts as a sort of barrage between them and the Gospel. On the other hand—and this is a compliment to their good sense—they are fully aware that an acceptance of the Lord Jesus Christ demands a straight, honest life."

DOING THE IMPOSSIBLE

"To do the impossible is the glory of life."
—Quoted by Rev. E. SHILLITO, M.A.

YES, Lord! it is impossible that I Should triumph over Satan, World and Sin;

But since Thy Holy Spirit dwells within, I shall yet do th' impossibility.

Forward I march, clad in the panoply

He gives, anew the conflict to begin:

Perfectly sure the vict'ry I shall win,

Though, left alone, I could but yield and die,

In His Might—though impossible it seems— I will assume th' offensive, and will wrest From my foes' grip those whom they sore

And give them liberty beyond their dreams: Though unbelief the effort futile deems,

Th' impossible achieved shall stand confessed.

WILLIAM CLNEY.

FLASHES OF TRUTH.

Good deeds are the seed corn of eternity.

Growth in grace is not measured by ability to ferret out defects in other people.

A favourite device of the enemy for deluding and destroying souls is the use of half-truths.

The well of life never sinks below the brim.

Keep your face always toward the sunshine and the shadows will fall behind.

God's will is the axle of the universe.

The believer can always choose his path though he may not always be able to choose his company.

Meekness is love at school; temperance is love in training; longsuffering is love on trial.

Though obedience is better than sacrifice, the sacrifice of one's self is sometimes the best obedience.

Nothing in the whole world is meaningless, and suffering least of all.

The activity of prayer is the only form of violence allowed the Church to bring about reforms.

The agencies against Truth are many, but the armies of God are more.

No man who tarries God's leisure will find himself out-stripped by opportunity.

Conversion does not mean putting the Adam nature on rations, but putting it in the place of death.

Christ alone can save the world, but He cannot save the world alone.

Write it on your heart that every day is the best day in the year.

A man "without God" is out of harmony with the universe. He is a discordant note in the chorus of creation.

Never is there a hint in the New Testament that Christians are de-naturalised because they are brought into the household of faith.



Deputation Notes and Incidents

With extracts from speeches delivered at Auxiliary and other Meetings held under the auspices of the Mission—a new Magazine feature which will be developed (D.V.) in the coming year.



CPEAKING from the Chair at auxiliary meeting held on the 12th ultimo, in St. John's Parish Hall, Hove, the Rector (Canon Flynn) said: "Years ago I knew intimately a scholarly man in London, a man who had a brilliant career at Cambridge and who became twice Lord Mayor of London., He superintended a London City Missionary and was deeply interested in the work of the Mission. I have heard him say that he regarded the time given to this work as well spent as any he had devoted to the welfare of London. He ultimately became my father-in-law, and I had the privilege at the request of the family of writing his biography.'

"The Tottenham and Edmonton Association of the L.C.M. held their annual meeting on Thursday, October 16th, at the High Road Baptist Church. Mr. H. J. Bishop presided over a large gathering, and the proceedings were characterised with great heartiness. Prior to the meeting, a tea was provided for box-holders, 250 of whom were present, and a pleasant hour was passed.

"Mr. Newcombe Goad, a delegate from the parent Society, stated that seven missionaries were working in Tottenham and Edmonton, and £388 had been raised for their support. Of this amount, £32 was from a recent sale of work arranged by the Ladies' Committee, but £47 was collected, mostly in pence, from the poor of the neighbourhood.

"Several speeches of an elevating nature were made, notably by the Chairman and by the Rev. Ambrose Lewis, whose intimacy with the movement added weight to their words. Mr. John Brooker, who visits factories around the Strand, told some arresting stories of his spiritual and social work."—The Tottenham Herald.

At Harecourt, Canonbury, N., where Mr. W. Coates, missionary to public-houses, was the speaker, the Chairman in introducing him regretted that so few serious attempts were made by the churches to reach the classes visited by the London City Mission. "Imagine a man," he said, "set apart for preaching the Gospel on licensed premises! A more unusual, difficult, or challenging sphere of work is not easily imagined. No one could undertake it who was not sure of a definite call from God. I presume it means chaff, if not insult and abuse. Yet the task is undertaken for Christ in the name of the Church, and is



The Need of the Times

By Sir W. JOYNSON-HICKS, Bart., M.P.

- "In these days of infidelity and indifference what is needed for the regeneration of the people is the simple Gospel simply told.
- "In these days of sectarian strife and bitterness what is needed for the regeneration of the Church is a Christianity upon which all Christians can unite.
- "The London City Mission supplies both these essentials."

therefore entitled to our charity and prayerful support." The Chairman added at the close: "The Mission will benefit by the offering taken up, but we ourselves have benefited most by the thrilling story of God's work among the non-churchgoers of the Metropolis,'

Following a meeting held recently at

Weston-super-Mare, a lady who was present wrote as under to the local secretary of the Association. "My sister and I very much enjoyed the London City Mission meeting. Always interested in this Society, we very much appreciated the mission-

ary's address. He appeared to be a humbleminded and whole-hearted servant of Christ. and so spiritually-minded, and spoke so helpfully on the power of prayer and of the presence of the Holy Ghost to direct us in all things. His account of work among taxi and motor-car drivers was most touching. One incident I especially remember. When he had just got an opportunity of a quiet talk with a man he had long been praying for, he told him so simply of the love of God, and entreated him to come to Jesus, 'I will try to,' he said and went to the door to go. The missionary called after him, 'Do come back,' and he came. 'Why not come to the Saviour to-night?' They both knelt down and before they rose from their knees the

young man had yielded himself to the Saviour, and is now giving proof of a change of heart and life. I believe it was the guidance of the Holy Spirit-his calling the man back-as God was about to bless him."

The following have kindly consented to join the Society's Scottish Auxiliaries:—

VICE-PRESIDENTS :- Sir David Paulin,

F.F.A.. F.R.S.E., 1 of Edinburgh; Sir Andrew H. Pettigrew, J.P., of Glasgow; Sir Archibald Campbell of Succoth, Bart., J.P., D.L.

of Church of Scot-

REFERENCE COMMITTEE:-Very Rev. Professor W. P. Paterson, D.D., Moderator

land, and Dean of the Faculty of Divinity, Edinburgh University: Very Rev. Prof. A. C. Baird, M.A., B.D., B.Sc., Aberdeen University; Very Rev. A. Wallace Williamson, D.D., St. Giles' Cathedral, Edinburgh; and the Rev. W. Major Scott, M.A., of Dundee.

E. H.-G.

Our local secretary at Gerrard's Cross (Bucks) writes: "I have been sending a magazine monthly for some time to the wife of a labouring man whose father was among the first fruits of my ministry as far back as 1867. A decided Christian, and deeply interested in the work of God in London, she has sent me this year fi 5s. in three instalments—an offering not unmixed with sacrifice as I know."

"The business of the London City Mission is to go down into the darkest places of the City, infested by the demons of drink, gambling, and impurity, there to seek and to save the lost by the ministry of the regenerating Word. It is theirs also to warn the people of the terrible consequences of sin, especially working men who in such numbers are entangled in infidelity and anti-Christian Socialism. Along these lines the followers of Christ may heartily combine for the highest moral and spiritual purposes, irrespective of denominational distinctions, and thus promote in the best possible way real Christian union among all branches of the Church of Christ."-From a speech by the late Mr. F. A. Bevan.

THE ETERNAL SNOW

One tender thought lights all with rosy glow:

Earth spreads for ever at her Lord's dear

When Love came homeless through the winter

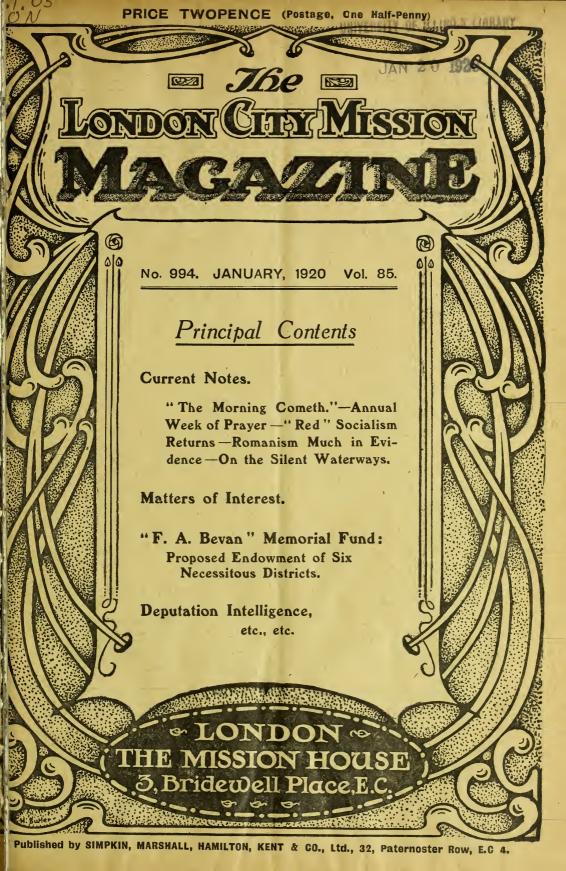
The robe she wore upon that Noel sweet

And unto us was born the Holy Child.

Amid the waste of the eternal snow,

Feet.

wild,



PROPAGANDA.

Day by day, Bible in hand, and with ever-increasing tokens of God's blessing, the Society's Missionaries are:—

- 1. Pioneering in the slums and underworld of the Capital;
- Combating those giant evils that menace the peace and welfare of the Community;
- 3. Evangelising among men and women in factories, warehouses, and Government works;
- 4. Ministering consolation in homes darkened by the toll of battle;
- 5. Catering for the spiritual needs of sailors and soldiers at dispersing centres, and in London garrisons;
- 6. Visiting the sick and dying, including inmates of Hospitals and Poor Law Institutions;
- 7. Prosecuting a vigorous campaign amongst working men, notably at factory gates, and in parks and open spaces;
- 8. Operating among lightermen, wharfingers, dockers, and foreign seamen in the Port of London, the heart of the Empire's commerce;
- Distributing Gospel portions, tracts, and religious periodicals, amongst toilers of all grades; and
- Relieving, as funds permit, the temporal wants of the destitute and suffering poor.

COMMITTEE.

7

Chairman of the Mission.

Treasurer and Acting Chairman. W. G. Bradshaw, Esq.

Honorary Members.
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Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

PROPOSED
"F. A. BEVAN"
MEMORIAL
FUND.

See page 4.

No. 994.

JANUARY, 1920.

Vol. LXXXV.

CURRENT NOTES.

"F.A.BEVAN" Special attention is MEMORIAL directed to the article on DISTRICTS. a later page, giving full details of the Fund inaugurated by the Committee with the object of endowing six needy districts in memory of the late Mr. F. A. Bevan, and in appreciation of his eminent services to London and its people during his fifty-one years' association with the London City Mission. It should be unnecessary here to say much in support of the Fund, save that its purpose is entirely in accord with Mr. Bevan's known sympathies and true concern for the best welfare of the metropolis.

Notwithstanding all that has been said and written of our late leader, he appears greater as we are able to ponder his life in retrospect, and, so far as they are known, get his private and public benefactions more clearly in focus. The more we know the more we find in him to admire. There is now an opportunity to translate our esteem and admiration from words to deeds, and whilst it is confidently expected that many of our late Chairman's confrères in the banking world will contribute generously towards the sum named (£25,000), it is also hoped that none of his friends or ours will think that such an offering as is within their means will be too small for the occasion.

"THE where provided it be forward," said Livingstone, who shared the opinion that "retrenchment" should have no place in the vocabulary of Christian Missions.

Forward! was the Apostles' watchword for Christian walk and warfare. Let it be ours this year—individually and corporately—if the Lord tarry. The signs of the times, however, are not propitious. "Little children, it is the last hour." The fight with evil grows fiercer. The forces of darkness are more potent than ever. Apostacy is spreading, so is lawlessness, and wantonness, which things to many minds presage the crisis that shall ring down the curtain on this present Watchman, what of the night? The morning cometh." That is a call to pray deeper (Isa. vii. 11), to live higher (Phil. i. 10), to serve better (Luke xii. 37). For those who deny the law and the testimony there is no morning (Isa. viii. 20), whereas to us the coming dawn is a challenge to love more fervently (I Ino. iv. 17), believe more intensely (Mark ix. 23), give more generously (1 Tim. vi. 18-19), "and so much the more as ye see the day approaching."

The annual Week of ANNUAL Prayer on behalf of the WEEK OF Mission has been arranged for the fourth week of the present month (19th to 23rd inclusive), when united meetings of the Committee, officers, and missionaries will be held each afternoon at the Mission House at 3.30 o'clock. We invite our friends near and far to join with us in thanksgiving for the Lord's continued goodness to the Society, and also in earnest supplication that the efforts of the missionaries, so richly blessed in all directions, may be even more fruitful now that peace has returned. The condition of London calls loudly to the Lord's remembrancers, and whatever our theory of the province and power of prayer, it is evidently the importunate suppliants who prevail with God, and receive to their petitions "good measure, pressed down, shaken together, and running over."

Tidings reach us from many quarters that rabid socialism is becoming as RETURNS. assertive and mischievous as Happily the missionaries before the war. are able to meet these godless and anarchical mutterings with the Word of Truth, and with telling effect, as will be seen by two communications from workers in St. Pancras and Kennington respectively:

"A. is a paralytic who moves about in a chair self-propelled. When first I visited him he was a Socialist of the rank type, and an unbeliever withal. He would converse on general topics, but for a long time religion was strictly barred. At length the kindly attentions of a nurse (who, by the way, is herself indebted to the Mission for untold spiritual good) gradually melted him, till he showed himself amenable to reason, and willing to review his whole life and belief in the light of God's Word. The other day he said, 'Things have taken a turn with me at last. I now pray to Him Whose Being I had denied, and read the Scriptures with ever-increasing profit and delight.' My joy on hearing this after years of visitation may be imagined," adds the missionary, who declares that the man's salvation is beyond doubt.

The other case is equally encouraging. "B. was for a long time a thorn in my side. A leader of men, he gave it out that 'religion was a synonym for money, and the object of those who professed religion was pecuniary gain.' Thus convinced he 'preferred to keep on friendly terms with the devil,' being careful to add,

'if there be such a person.

"'Then you are religious in a way?' I suggested.

"" Me religious!' he exclaimed with

contempt.

"' There are Chinamen who say they keep friends with the devil, from whom they expect as much mercy as from the Almighty. In any case avoid the road

chosen by Judas Iscariot whose end was

destruction' (Luke xxii. 3).

"At this B. was silenced, but hardly convinced. Shortly after he fell ill and sent for me, when I improved the occasion by setting before him the ways of life and death. Much followed that is here passed over; suffice it to say he left his sick chamber a saved man. He had been a Socialist with very pronounced views, but, happily, this doctrine disappeared with his sins, leaving him a free and happy man. 'I have done with lifeless Socialism,' he declared to his mates in my hearing. 'My motto to-day is, "For me to live is Christ." He is my Saviour and heaven is my home!'"

Romanism would ROMANISM appear to be gaining ground, MUCH IN judging by observations noted during recent months. The missionary to club-house and hotel servants reports a greater influx than ever of Roman Catholics, some with very strong prejudices. For example: "a club secretary remarked to his housekeeper that he did not wish it to be thought that he was encouraging additions to the staff from those holding the same faith as himself." Two quotations will show how the Truth is brought to bear.

"When I explained my errand to a lady clerk in a Piccadilly club, she said, 'I do not belong to the same Church as you do.' 'There is but one Church,' I rejoined—'that of which the Lord Jesus

Christ is the Head.'

"'Ah,' was her reply, 'I am a Roman

"'R.C.,' said I, 'stands for Real Christian—that's what it signifies to me. Are you that?' A negative answer, frankly given, opened the way for a spiritual talk for which I was warmly thanked.

"Another (male) clerk raised the question of the Pontifical keys. 'The keys,' I said, 'are a matter of indifference to me, seeing the Door is open. Jesus said, "I am the Door, by Me if any man enter in he shall be saved."' This closed the controversy, and prepared the way for an exposition of Gospel truth."

A delightful chronicle furnished by our missionary to canal boat people contains some pleasing incidents, two

of which we subjoin:

"A laddie, aged six, in jumping off a boat at Brentford, broke his leg and was taken to the Cottage Hospital. I knew the wee lad well—we called him Jack—as he attended the Institute Sunday School. Visiting him I asked if he would join me in a simple chorus, and a moment later we were in full song. Presently two women stood by the cot. 'Oh, mister,' said one, 'this little fellow does us all good. When we are in the dumps and feeling bad, he just starts singing:

"There is a City bright, Closed are its gates to sin, Naught that defileth, Naught that defileth Can ever enter there."

Jack had committed this and other verses to memory, and as he lay there filling the ward with his sweet voice, who shall say how much good resulted from his unconscious witness to heavenly things?"

The next story has a quaint setting: "Our bargees and monkey-boat people greatly enjoy the open-air meetings held in the 'Basin' during the fine weather. Parents sit in groups on the roofs of the cabins, others stand in the steering wheel, while the children, bronzed and bonnetted, form a pleasing crowd. Asked whether she liked summer or winter best, an old woman—a quaint picture—replied, 'Summer's best, mister, 'cos o' the meetings.'

"At one of these a young boatman came and asked whether he could be of any service. 'Certainly, but what kind of service?' Explaining his offer he went on, 'Some time ago I used to gamble. You came and visited our boat and begged us to give it up. Then I attended one of your meetings and what you said made me think. Going back to the boat I asked my captain who had just been converted [He was brought to God through the efforts of the same missionary.-Ed.] to kneel down and ask God to make me a better lad, and our prayers were heard. Now that I'm on the right road I want to do something for Him.' This man has since given clear evidence of a changed life, and has consecrated his voice to the Master's service by singing in and out of doors. His testimony given before his mates rings true and is all one could desire."

MATTERS OF INTEREST.

Owing to the enormous increase in the cost of printing and production generally, the price of this Magazine is advanced to Twopence with the present issue.

Cordial thanks are hereby tendered to two generous helpers who have voluntarily charged themselves with the *inclusive cost* of two missionaries for whom they have hitherto provided the necessary guarantee. If other kind friends interested in particular workers and phases of work would do likewise, the Society's General Fund would be greatly relieved.

We are happy to announce that by kind permission of the Right Hon. the Lord Mayor (Sir Edward Cooper), a conversazione on behalf of the Society will be held at the Mansion House on Thursday, 18th March, at 4 p.m., at which his lordship hopes to preside. Full particulars will be given next month.

From two missionaries stationed at Kiang Tsin (West China) comes the following: "We greatly enjoy reading the L.C.M. Magazine and afterwards send it to friends in New Zealand. It is a real pleasure to learn about the work in London, for which we enclose £2. Pray for us."

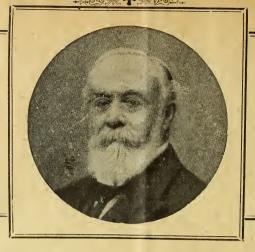
The Rt. Rev. the Bishop of Barking (Dr. J. T. Inskip, M.A.) has accepted the Committee's invitation to speak at the Society's 85th Annual Meeting, fixed for Wednesday afternoon, May 5th, at the Central Hall, Westminster, to be followed by a Great Missionary Rally at 7 p.m.

The Unhealthy Areas Committee of the Health Ministry are arranging to make a personal inspection of London's slums. It is estimated that an aggregate of 184,000 persons are living in slum areas, where the death-rate is very much higher than in the rest of London. In the Tabard Street area the death-rate between 1904 and 1908 was 36.8, as against 14.9 for the rest of London. The City Corporation has decided to clear the Hutchison Street area, which includes Middlesex Street and some adjoining streets (mostly occupied by Jews).

Dr. F. B. Meyer, of Christ Church, Westminster Bridge Road, has kindly promised to address the missionaries on New Year's Day.

"The business of the L.C.M. is to penetrate the darkest places, infested by the demons of drink, impurity and crime, and to rescue souls by ministering the Sacred Word."

—F.A.B.



"All Christians may heartily co-operate with the L.C.M. for the highest moral and spiritual purposes, without any reference to denominational distinctions."

—F.A.B.

"F. A. BEVAN" MEMORIAL FUND:

Proposed Endowment of Six Necessitous Districts.

Wanted—\$25,000.

THE Committee of the London City Mission after prayerful consideration have decided to launch a scheme for the endowment of six necessitous districts, as a Memorial to the late Mr. F. A. Bevan, whose inestimable service to the community during fifty years, under the ægis of the Society, is a record unique in the annals of Institutional Evangelism.

The districts described in subsequent pages appealed to our late Chairman in a special way, the monies annually donated by him to the Mission being in some instances earmarked for their support. In view of his admitted preference for these particular efforts, it is felt that no greater honour could be done to his memory than to secure for each of the spheres in question the vital services of a City missionary, with the sole purpose of acquainting the people with the Good News of Redeeming Love, and helping them toward a brighter and better life.

At present the cost of a missionary is approximately £200 per annum, in-

cluding salary, literature, holiday, and medical attendance for his wife and family.

Six missionaries, taking into account a retiral allowance at the age of seventy, will cost £1,250 per annum, to produce which a capital sum of £25,000 is required.

Remembering all that Mr. Bevan did for the poor of London, how he lived and toiled and gave of his wealth for their uplifting, and the influence he exerted in behalf of evangelical religion, the Committee have no hesitation in appealing to the Christian public—and more especially to Mr. Bevan's numerous friends in the world of finance in which he was so honoured a figure—to assist by personal gifts and every means in their power in raising the amount above-named.

The situation on the Home Mission Field is a challenge to faith and a call to sacrificial giving. Doors are wide open everywhere; opportunities for pushing the enterprises of evangelism are more appealing and critical than at any time

[&]quot;My strong sympathy goes with the work of the London City Mission, whose agents are a force beyond calculation for virtue and order."—The Lord Bishop of Durham.

in the past; and though it be true that no amount of money can save a soul, or build a character, or evangelise a city, it is a factor without which, humanly speaking, these things are not accomplished.

The six districts which it is proposed to endow are situated as under:

Shadwell-A Word Picture.

The First District-Love Lane. Shadwell—is one of the darkest in East London. The Mission Hall, a humble centre of operations, overlooks heaps of ruins and dilapidated buildings, with broken rafters and brickwork scattered in all directions. The pre-war plan was to clear and transform the space into a park; meanwhile, it is a playground for "guttersnipes," and calls to mind the press photographs of devastated France. Beyond this uninviting spectacle flow the murky waters of the Thames, dotted with all sorts of shipping. Turning from the river, we observe great factories employing hundreds of women and girls, and ramshackle sheds where the poorest of them are engaged in sackmaking. Running out of the principal street are numerous courts and alleys, dens and rookeries, the abodes of vice and degradation that survive as relics of old Shadwell's notorious past. And the racket of it all! The streets are usually blocked with motor lorries and heavy horse traffic; and this, with the deafening sound of hooters and traction engines. and noisome fumes issuing from a hundred funnels, fills the air with din and smoke detrimental to public health. Near by is Ratcliff Highway (what scenes and memories the name recalls!); also Watney Street, a rendezvous for Jews and foreigners, with a sprinkling of undesirables "known to the police." It is also the market of the poor, whither they resort, particularly on Sunday mornings, to buy and sell, almost every commodity being in evidence. It is sad beyond words to see the young people swarming the market in Church hours, or indulging elsewhere in football or street games.

The result is what one might expect—hooliganism and juvenile crime.

Speaking generally, the people have no place for religion. Like dumb, driven cattle, they know little else during the week than drudgery and care. Beholding them, one's heart is moved to tears; no light in their eyes, no brightness in their lives; everything drab, grey, almost uncanny. No wonder they patronise beer-houses, gin palaces, picture shows, and the like, trying to cheer their hardspent, monotonous lives. In Shadwell, as elsewhere, the war has left a legacy of misery that nothing can mitigate, and entailed losses that no Government can Stalwart sons cut down, make good. wounded or maimed; husbands conscripted to fight for freedom now sleeping, as to their bodies, in foreign graves. It is not easy to console hearts thus distressed, but there is always the heavenly balm, and the Blessed One who is ever a present help in trouble if they only knew. they be left unshepherded and without a spiritual friend?

We have referred to the Mission Hall and its surroundings, and the need for a place of Gospel witness, and a Bethel where the poor and sinful may find counsel and sympathy in every time of need. Within a few yards of the Hall are four public-houses. Our own premises made a fifth until they were leased a few years back and converted into a recruiting centre for the Kingdom of God.

The district comprises about 1,200 families and is just the field for pioneer endeavour. No fear of overlapping; indeed the inhabitants for the most part would go unvisited and left destitute of spiritual knowledge but for the London City Mission.

"The London City Mission occupies one of the first places in my estimation. Its devoted agents are among the most valuable of civic assets."—Dr. G. Campbell Morgan.

Slumdom at its Worst.

The Second District is Tabard Street, Borough, and a thoroughfare which has figured in history for seven hundred years, and is associated with the Canterbury Pilgrims, Shakespeare, Wat Tyler, and Dickens, must be of uncommon interest.

The Borough (it links London Bridge and Newington Butts) is one of the Society's oldest battle-grounds, whence numerous trophies have been won from among the lowest classes by the doorto-door ministry of the Word. What other instrument could raise such characters into newness of life? For in the purlieus of Tabard Street, evil is not only present, it is rampant. Many courts and culs de sac are given over to ill-fame, constituting what a contemporary called "the darkest spot in the Metropolis." Those who live in such places often have two or three aliases, and carry on their faces the mark of the sinner's trade. The worst houses are let on the furnished room system—an abomination of our social life. The "lodgers" spend their time mostly in public-houses, drinking, quarrelling, and polluting the air with language exceeding vile. One thing is certain. Social reconstruction, better surroundings, and improved housing will never cure the sin or raise the moral of such people, whose hearts are slums and the abode of unclean spirits. Even

in the more respectable parts of the Borough, where improvements have been carried out (as, for example, those visited earlier in the year by the Prince of Wales), and wage-earners are in constant work, there is much that fills the Christian visitor with concern, "What hurts most," says a recent account, "is the moral pollution and physical decline of little children. It is heart sickening. Think of them running wild in the streets by day and asleep at the doors of the drink shop at night. And what a Christlike work to gather these children together and instruct them in the ways of purity and peace! And how blessed to witness the opening of these young hearts to the sweet and cleansing influences of the Holy Spirit!"

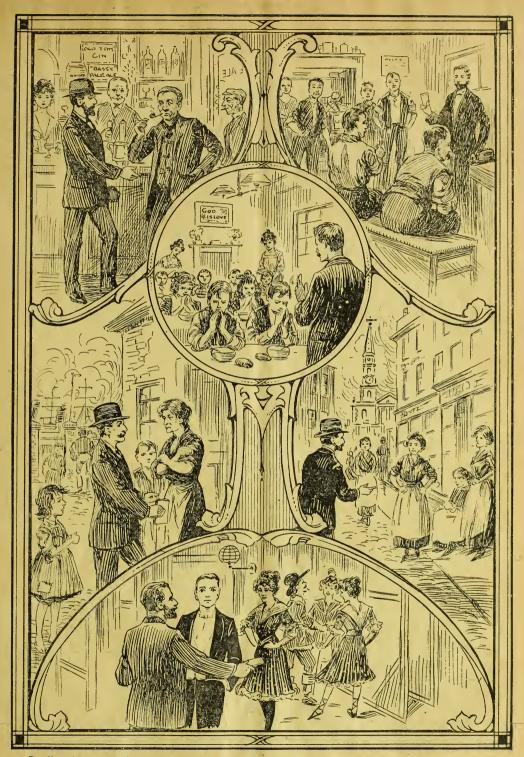
In such circumstances visitation is extremely trying, alike to spirit, mind and body. The scenes one has to witness, the stories one has to hear, the air one has to breathe, are sufficient to discourage if not break the stoutest heart. No worker could toil hereabouts indefinitely whose heart was not fired by heavenly love and filled with a passion for souls. Yet, despite all drawbacks and the unsavoury surroundings, the missionary, who until recently was operating in this area, reported many spiritual triumphs, showing how the Gospel continues to justify itself in the most unlikely quarters.

In Bare=foot Land.

The Third District is that of Tidal Basin, a part of Dockland known in prewar days as "Bare-foot Land" on account of its extreme poverty. Here, amid scenes of squalor and human wretchedness, excellent and lasting work has been in progress during thirty-five years by a devoted worker who last

autumn passed to his reward. The operations—they are still going forward—are directed from a Hall known as "The Little Wonder," a converted public-house which in the course of time has become the birthplace of hundreds of persons, some of whom are now witnessing for God in various parts of the world. The

[&]quot;I honestly believe that no Church work is done more faithfully, more effectively, or more happily than that done by the London City Mission."—Rev. Preb. W. H. Webb-Peploe.



Reading downwards from left to right:—(1) Expounding the Scripture to working men on licensed premises; (2) An improvised meeting in a lodging-house kitchen; (3) "Saying Grace" at a poor children's free dinner at Love Lane, Shadwell; (4) Among the poor of Bare-foot Land; (5) Visiting under the shadow of St. George's Church, Borough; (6) Handing Gospel Messages to Revue girls in "the wings" of a London Theatre.

last report makes pathetic reading, closing as it does with an appeal that sounds as a voice from heaven. "What a task is ours!" wrote the hand now still in death. "The district-always considered 'a black patch'-shows but little moral improvement, while sin in its most repulsive forms is painfully evident. Much of 'The Bitter Cry of Outcast London' that moved the heart of the country years ago, was written with this neighbourhood in mind. 'The hardest bit of work in London' was the description given to me at the time of my appointment in 1885. Yet on looking back one's lips can only exclaim, 'What hath God wrought!' Brands plucked from the burning; drunkards and harlots transformed into saints and useful citizens; work-shys and gaol-birds, lawless and defiant, made amenable to Truth, whose lives bore ultimate witness to its cleansing power. That fellow-workers have been withdrawn from adjacent districts is a cause of much grief. To-day, only two missionaries are located in this part of Dockland; when I commenced there were seven. If only God's people knew how bitter the need is! If they could see and feel the desperate spiritual

conditions they would surely make it possible to send more labourers into the vine-yard. Imagine miles of streets, in which are domiciled hundreds of thousands of souls, and no agency to apprise them of a Saviour's love but the London City Mission! That is the case in a nutshell.

"The foreign element is pronounced, and inside of a week one may hear almost every tongue under heaven. Alas! the saying 'A woman in every port' is still true of many seamen, and the tragic entail is seen in Tidal Basin as elsewhere.

"The war has not brought the people nearer God. More money, more drink, sums up the situation. And the children! The scarcity of coal has emboldened them to try their hands at housebreaking, with the result that many houses—empty and boarded up in the early stages of the war—have been broken into and the stairs, flooring, cupboards, etc., removed. Over 100 houses in the district have been thus wrecked and destroyed."

There are some bright spots for which—God be praised. Many are living pure lives in the midst of corruption, but the fight is terrible. Who will come to the help of the Lord against the mighty?

In and Out of the Theatres.

The Fourth District comes under the head of Special Missions, and has regard to Theatre and Music Hall Employees north and south of the Thames. Possibly no section of the community has received less spiritual attention than that which is associated with the stage. The reason for this lies in the difficulty of approaching the persons concerned, rather than in a lack of interest on the part of the Churches. That professionals and stage workers have not been entirely overlooked is due to the scheme of specialised evangelism that gives distinction to the labours of the L.C.M. At present two

missionaries are thus engaged, one of whom, prior to his conversion, was himself identified with the theatrical world.

Let it be understood that both missionaries are doing the work of an evangelist, pure and simple. Discussions affecting stage morals, the relation between Church and stage—whether such a link is desirable, or even possible—such questions, though important, are considered beyond their province.

The missionary who visits the area in question writes encouragingly of his reception by managers and stage hands generally. His places of call

[&]quot;Rather than see the activities of the L.C.M. curtailed, let us deny ourselves that the glorious Gospel may be carried to the neglected masses of London."—Sir A. Pearce-Gould.

include thirty-four theatres and music halls and 120 cinemas, only four of which are closed to his ministrations. "Going in and out of the theatres," he says, "I am reminded that the Gospel is at home in all places, equal to all circumstances, and adaptable to all classes. On the stage, in the auditorium, among the orchestra, in the pay-box, it is never out of place, and never fails of its purpose. The thing that rejoices one's heart is the widely-open door. I work the cinemas in the afternoon, and theatres and halls at night, Sceneshifters are seen between the acts of the play; musicians before and between the performances; artistes while waiting for their turn; revue girls before and after rehearsals; while firemen and attendants are ready to exchange conversation at any time if rightly approached. Having sought permission to visit the Theatre Royal at H-, the manager replied: 'You are at liberty to do as you suggest, and I trust your efforts will be fruitful.' Another manager kindly penned the following, lest at any time I should be challenged elsewhere by men unfamiliar with my work: 'I have pleasure in testifying to my brother managers that in discharging his duties I have always found the City missionary tactful and an influence for good. He visits this house front and back, and all are glad to see him.'"

Stage life has a strange fascination for the uninitiated. Many take it up for its seeming romance or for love of publicity and display. For women its attractions are proverbial. The lust for fame the ambition to "top the bill," the desire to get rich quickly—by such vanities hundreds of young girls have been lured into stage life, only to be disillusioned when it was too late. Did they but know, life behind the footlights means perpetual hard work and exposure to peculiar snares and temptations.

It is computed that 10,000 persons are more or less associated with Theatredom, half that number being located in the area it is hoped to endow. This forcefully appealed to Mr. Bevan, who contributed generously towards its maintenance, and watched its progress with undisguised pleasure.

Among the Derelicts.

The Fifth District—also in the category of Special Missions—comprises all the common lodging-houses in the City of Westminster—a hard but fruitful field of Christian endeavour. Conscription had a depleting effect on the population of "dossers" so called, but following demobilisation the huge kitchens are again crowded with tramps, hawkers, wastrels, prodigals, and the "throwouts" of industry and society, many of whom wake up in the morning without the vaguest idea where they will lie down at night.

Needless to say, missioning amongst such a class calls for the human touch, for abundant sympathy, and a firm belief in the salvability of the worst. It is no task for a novice. It demands prudence, a knowledge of human nature, physical courage, mental resource, and a helping hand outstretched all the time. Would you see the man of God at his work? Behold him! His pulpit is the bottom step of the social ladder. Christ is both his theme and inspiration. He owes nothing to environment which is depressing to the last degree. Observe how he handles the human wreckage, and deals with persons broken in health and spirit. Note also how penitents are exhorted and helped to a new upward climb.

If lacking in honour, derelicts and "down and outs" are not all destitute

[&]quot;No influence can supersede personal appeals to the heart, and we all ought to be extremely thankful to the L.C.M. that excels in this important work."—The Very Rev. Dean Wace.

of humour. "Hotel Metropole" was the name given to the biggest of the Westminster doss-houses, containing more than 400 beds, and where, until recently, a Gospel meeting has been conducted missionary every evening for thirty years. Some are lacking in Biblical knowledge, as in the case of a poor fellow who quoted "Grin and bear it " as the only bit of Scripture he knew! The reference was not forthcoming. But not all are ignorant of the Best of Books. Occasionally the missionary finds a lodger giving the Hebrew or Greek rendering to a text, and "giving themselves away" at the same time. For among the fallen stars met with are doctors, merchants, ministers

of religion, University men, and professionals representing every walk of life, the common causes of decline being gambling and strong drink.

All the lodging-houses are accessible and open to visitation. The work appealed strongly to the late Lord Radstock, who went so far as to personally interview those who, answering the Call of Love, forsook their evil courses and turned wholeheartedly to the Lord. It may occasion surprise, but this special effort through all the years has been successful beyond natural expectations, nor do the archives of the Society hold any records of moral miracles more inspiring or wonderful than those associated with this particular ministry.

In the Lion's Den.

Sixth District-the Public-Houses of Marylebone-though last in order is not the least important. quote a military officer who was advocating the Mission in conversation with an incumbent of a densely populated parish: "I have heard one thing about the L.C.M. which, taken alone, is sufficient to claim my sympathy and support. It has carried the Gospel of Christ "into the public-houses of London." This witness is true, and to-day no fewer than eighteen special missionaries are nobly pursuing this difficult enterprise, which, so far as we are aware, is attempted by no other agency on so large a scale.

It is an undertaking fraught with untold good alike to the City, the Church, and the State. Here, in thousands of instances, destructive vices are brought under the searchlight of Holy Scripture; victims of intemperance are restored to sobriety and self-control; the wanton and unruly become amenable to reason and wise counsel; scoffers are awakened by the announcement of certain judgment; and sinners of every name and

class are brought into touch with the Saviour of the world.

Generally speaking, both publicans and customers welcome the approach of the missionary. He meets with fewer objections than heretofore, and in many places is looked upon as counsellor and friend. In such surroundings a short, crisp, good-humoured retort is often more effective than a laboured argument, while a curt question wisely and graciously answered may overcome prejudice, prick the conscience, and prepare the heart for the good seed.

The case of the Marylebone publichouses is a proof of the Committee's reluctance to vacate a really necessitous district, seeing that an appeal for its support was made in these columns two or three years ago. To retire after fifty-eight years from such a field, with its noble record of pioneer effort and achievement, would be a set-back indeed, and a poor expression of thanks to God for the valiant and abundant labours of J. M. Weylland, author of "The Man with the Book," who, by becoming an object

"The L.C.M. does not seek to dethrone any established section of religious people. It is the friend of all Communions and the rival of none."—Right Hon. Sir T. Vezey Strong, P.C.

of contempt, and suffering every kind of indignity, cast up a highway for the Gospel in the saloons and taprooms in this still benighted neighbourhood. C. H. Spurgeon (of fragrant memory) was deeply touched by the bravery and rare devotion of this first missionary to public-houses, of whom he wrote: "He is a very hero at the drink forts, which he has scaled with more than British pluck, in order to snatch trophies from between the dragon's teeth. He

ought to have a Victoria Cross, but he is probably content to bear another, which is heavier, but far more honourable." Both these worthies are now before the Throne, but the bars remain, and the drink demon is still powerful. Another worker is storming the forts and rescuing men and women from the teeth of the dragon. Must he capitulate at such an hour as this, or shall he remain? The response to this appeal must decide.



The foregoing Districts may be left to speak for themselves. The appalling need cannot be gainsaid; neither can the success of the Society's past efforts even when judged by the canons of practicability. Can any work yield better or more abiding results than those which invariably follow conversion from the thraldom of evil to moral purity and godly living?

The object of the Fund thus explained, it only remains for the Committee to plead for a cheerful and liberal response, worthy alike of the ministries above described and the man of God whose memory they desire to honour.

Friends are asked kindly to make use of the subjoined Form, and address their gifts to the Secretary, who will gladly furnish additional particulars of the Mission if desired.

CONTRIBUTION FORM.

"F. A. Bevan" Memorial Fund.

Having read	the foregoing Statement, and agreeing heartily	with it
declared object, I	herewith enclose the sum of	Pound
	Shillings in aid of the above Fund.	
	Name	
•	Address	C.M.M.
\pounds .	Date	LO

AT Cheques and Money Orders should be made to the order of the London City Mission, and addressed to the Secretary, 3, Bridewell Place, London, E.C.4.

"IN THE NAME."

"Do all in the name of the Lord Jesus."— Col. iii, 16.

Deputation Intelligence.

Notes and Incidents, with Extracts from Speeches delivered at Auxiliary and other Meetings under \varnothing the Auspices of the Mission. \varnothing \varnothing

WELL DONE!

"Ye have well done that ye did communicate."— Phil. iv, 18.

HE Annual Meeting of the Wellington (Som.) Association, held in the Town Hall, was full of encouragement. The Chairman, Mr. Edwin Lee Mitchell, like his father before him, evinced the warmest sympathy with the Mission, and spoke well and forcefully in its behalf. The speeches of the deputation (Messrs. I. N. Goad and B. Segall) were followed with evident appreciation by an audience that nearly filled the spacious building. The collection was close on £30, and several boxes were taken by prospective collectors. The Society's interests in Wellington are in the capable hands of Mr. Thomas Fox, whose sympathy and influence, so long continued, are a help to the Mission beyond words.

M M

Two meetings at *Clevedon* (Som.), held in Wickendon's Rooms and at Copse Road Chapel respectively, served to kindle new enthusiasm for the L.C.M. in this beautiful town. Speaking from the Chair in the afternoon, the Rev. A. W. Woolverton, vicar of St. Luke's, recounted his personal knowledge and observation of the Society's work, and stressed the importance of house-tohouse visitation among the London poor. The evening meeting, although hurriedly arranged, was well attended and greatly enjoyed. Said the minister (Rev. James Sprunt) who presided, "I have worked with City missionaries in Marylebone, Belvedere, and in other areas of the Metropolis, and can testify that their work is done thoroughly and systematically, being crowned in many instances with most wonderful results." Some of these were narrated by the deputation, who were subsequently thanked for their welcome and inspiring words. New subscribers were secured, new sympathies aroused, and many volunteered to collect for the work as the result of both meetings.

M M

A meeting held in the Victoria Rooms, *Clifton*, has heartened our friends associated with this old-established auxiliary. The Rev. Trevor Fielder, M.A., presided, and several clergy and local helpers rallied

to his support. Speaking as "an old friend, a one-time superintendent, and a clerical examiner," the Chairman warmly commended the work and urged all present to pray for it, work for it, and as far as possible support its funds. One of the Society officers and Mr. Bernard Segall, missionary to Jews in Soho, rehearsed the Lord's doings in the capital, particularly in areas where they had laboured successfully in the Gospel among working men. About 100 friends assembled, and at the close the conversations "over the teacups" gave many a better understanding as to the value and scope of the Society's work.

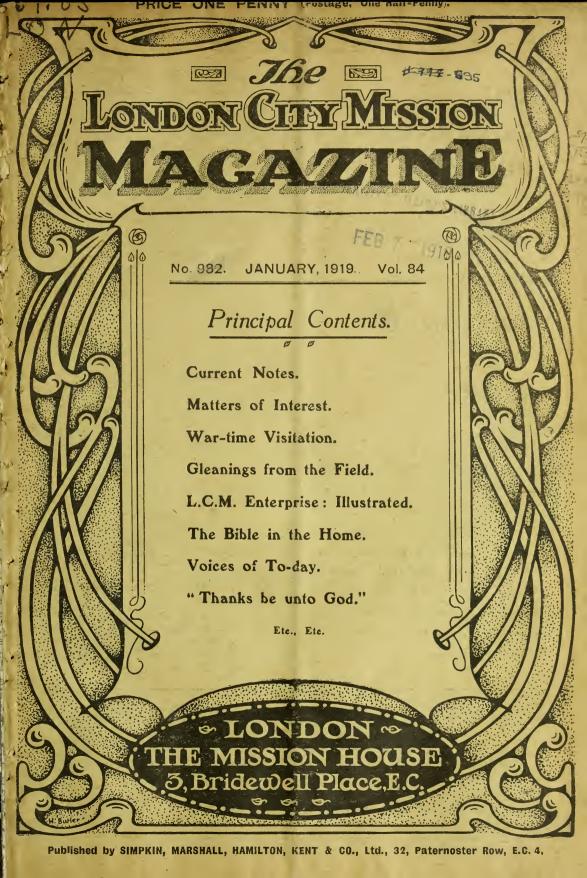
M M

Following a sermon preached last October by the Rev. W. P. Cartwright in St. Matthew's Church, St. Leonards, a goodly company assembled on November 26th last in the Parish Hall to hear further of the Society's work. The Chairman (Rev. Chas. Askwith), commended the Mission warmly, and the deputation (Mr. W. J. Prentice) spoke with telling effect on the mission to coalies and its results. Mrs. Pasley kindly provided refreshments, and the thank-offering—£13 13s.—was a token for good.

M à

On December 2nd, at *Tunbridge Wells*, Major-General E. Owen Hay presided over two meetings, the Society's friends being hospitably entertained in the interval by the Rev. and Mrs. A. T. Dence. "I have known the L.C.M. all my life," said the General, "and no better work is being done. The Mission keeps strictly to the old paths and its men proclaim the Truth with no uncertain sound." Evidence of this was found in the excellent addresses of the deputation, notably that of Mr. Ralph Jackman, who rehearsed his experiences of pioneer work in the public-houses of Deptford.

A Sale of Work will be held on behalf of the Mission at "Hillside," 6, Twyford Crescent, Acton, W.3, on Wednesday, 10th March, at 2.30 p.m. Any articles for sale will be thankfully received by Mrs. Vincent at the above address.



THE GOVERNMENT SUGGEST—

That donations to Charitable and other Societies should, if intended to provide permanent income or endowment, be made in—

WAR BONDS.

Such gifts serve a double purpose. By giving National War Bonds you will be re-affirming these ideals of service, of helpfulness, of patriotism, which have at last brought us to the dawn of Peace and Goodwill among nations. Thus your gifts will be not only a symbol of love and friendship, but an act of service to your country.

COMMITTEE.



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Vice-Chairman. Sir C. Ernest Tritton, Bart.

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General Secretary. Rev. W. P. Cartwright, M.A.

Bankers.
Barclays Bank, Ltd.

Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

306 MISSIONARIES EMPLOYED.

** Cheques and Postal Orders (crossed "Barclays Bank, Ltd.,") should be made payable to the London City Mission, and addressed to The Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

No. 982. Vol. LXXXIV.
January, 1919.

CURRENT NOTES.

Increased sympathy and support are very urgently FORWARD! solicited on behalf of the Mission, whose prime and unchanging object is to bring the "truth of the Gospel" to bear upon the millions of London, and pioneer a path amongst the most wretched and debased of its complex population. There is no armistice in the greater war; and being assured that the old Evangel-faithfully preached, fully believed, and rightly applied—is the One Power by which London can be elevated and worthily atted to serve the new time, our cry is "Forward!" in the Lord's name. To meet the enormous advance in expenditure, however, due to war conditions, and maintain the various activities of the Society at their full strength, at least £10,000 new income will be required for the present year. In the light of post-war conditions this may seem a formidable figure, "but God . . "! Let "them who are of the household of faith" complete the quotation, and fill up their cheques accordingly.

Since the Armistice was TYPICAL signed several gifts have PEACE OFFERINGS. reached the Mission House from friends who chose this form of expressing their gratitude to Almighty God. A few quotations from the accompanying letters will be of interest. "The enclosed is for the L.C.M. in thankfulness to God Who has spared us to see this day. He alone has been our Shield and Hiding Place, and we adore Him for the Great Victory." A lady sent £5" in thankful recognition of the Lord's goodness in sparing the nation from the horrors of invasion." Another supporter substantially increased her annual subscription "to help meet the special needs of the hour." A veteran in his eighty-ninth year wrote, "Thank God for the peace, but the Lord Himself must come before all things are really put right." From Halifax came £10 "in thankfulness for the restoration of a son reported to have died from wounds."

The following from "A Christian Tommy" is distinctly encouraging: "Please accept a Peace Offering (£1) from one who would have liked to have made it a hundred times more. I feel bound to thank God, for I. tremble when I think what and where I might have been but for His saving grace. The greatest blessing of my life came to me through the London City Mission, at a branch of which I heard about and was led to enter the way of peace. Since then I have been wondrously kept, especially from the evils that one comes up against in the Army, and I am trusting to be preserved to the end. At this time our hearts go out to others the broken-hearted women in this and other lands. If they but knew the consolation of the Gospel of Christ! Then would their trials be easier to bear. Many like myself have much to thank God for, yet how little we show it in our lives

The subjoined communicaSLUM LIFE
IN THE
SUBURBS.

The subjoined communicasuperintends one of the five
missionaries working in the
borough of Croydon. Apart from its striking
witness to the value of the Society's work
in that area, it is true to say that it reflects
a sentiment embodied in scores of testimonies that reach us month by month, as
regards the great services rendered by the
missionaries during these momentous days.

"The efforts of the missionary in the Pitlake district call forth universal praise and respect, and I often receive personal testi-

mony to the excellency of his work. The war has particularly affected this area, in many cases adversely so far as moral standards are concerned, and in streets where no other visitation is made by clergy or district visitors. At George Street Congregational Church the missionary spoke recently on the Society's general work, and his address was earnestly followed and warmly appreciated. I think it a good thing for the L.C.M. that their agents should have opportunities of speaking of their work in their own district churches, where many people attend who cannot associate slum life with their own borough. Mr. C—— does this in a most capable manner."

The annual Week of Prayer

ANNUAL on behalf of the Mission has WEEK OF been arranged for the last week PRAYER. of the present month (20th to 24th inclusive), when united meetings of the Committee, Officers, and missionaries will be held each afternoon at the Mission House at 4.30 o'clock. We invite our friends and supporters throughout the kingdom to join with us in spirit-first, for the Lord's great goodness to the Society during the whole period of the war, and second, in earnest supplication that the efforts of the missionaries, so richly blessed in all directions, especially among the troops, may be even more fruitful now that peace has returned. The solemnity of the times calls loudly to the Lord's remembrancers, and whatever our theory of the province and power of prayer, we know from observation and experience that it is the diligent and importunate ones who prevail with God, and receive to their petitions "full measure,

Apropos of our Mission to LONDON Scandinavian Seamen, reMEMORIES. viewed in our October issue, the following appreciation of the missionary appears in the Jubilee Report of the Danish Seamen's Mission, under the heading, "Memories of the Fog City," by the Rev. A. E. Holstein, for some time Danish Seamen's Pastor in London. "Of the circle of faces that appear out of the fog," he goes on, "one face in particular is clearly drawn, that of a man to whom

pressed down, running over."

I and the Danish sailors are indebted so much, namely, the Swedish-born missionary, E. F. Engström, of the London City Mission. Appointed to a difficult position, in the centre of the world's whirlpool, without a guide or adviser, I owe what success I achieved in those days, next to God's Grace, specifically to Engström, who received me from the first with much love, and supported me faithfully with his counsel, although my youthfulness and inexperience often put claims on his forbearance. He established a small Reading Room for sailors in his home in Perry's Close, removing it later to Pennyfields, a somewhat dirty and noisy street-typical of the sorrowful surroundings that sailors at that time sought, and that too often held them bound. The larger room soon became a refuge for many flighty, wild birds, poor fellows without foundation, and since then the Scandinavian Reading Room (to give it its full title) has become known over the whole world wherever sailors travel. Engström-himself an old sailor—was well equipped for this particular work. The little man has a sailor's face, refined and spiritually moulded by near communion with the Lord of Life. Every bit a gentleman, he did not make much noise, though he possessed considerable force of character. There was order and accuracy in his correspondence as in everything else he had to do with; and when the sailors returned to Pennyfields, after years of absence, they could be certain of finding Engström there, the same unassuming friend, yet ever loyal to his sacred charge.

Since the war, when communication with England has been so sparing, I have neither heard nor seen anything of Engström, but I hope he is still working in the sailors' cause, and I send him herewith my loving greetings till we meet again."

CALLED TO HIGHER SERVICE. We record with sincere regret the death, from influenza, of Dr. Alfred Ellerton Stansfeld, M.D., M.R.C.P., who for three and a half years acted as the Society's Honorary Consulting Physician. The care with which he examined candidates for the Mission, and the skill with which he diagnosed and treated the missionaries who

were out of health was highly appreciated by the Committee, and called forth expressions of deep gratitude from the patients benefited. Dr. Stansfeld was moreover in hearty sympathy with the objects of the Mission, which profited in no small degree by his valuable services. His death at the early age of thirty-five is deeply regretted, and the Committee hereby tender heartfelt sympathy to his widow and family in their sad bereavement.

Two missionaries on the Society's Active List have been recently summoned to higher Walter Caton, missionary in Notting Hill, passed away on October 17th, after only two days' illness, aged thirtyseven. He entered the Mission in 1901, and during seventeen years occupied three districts, witnessing a good confession and doing steady and useful work in the vineyard. A man of quiet disposition, welltaught in the Scriptures, and full of enthusiasm for the work, especially in the open, he had qualities of mind and heart that particularly fitted him for ministry among the so-called middle classes. sudden passing, due to the epidemic. solemnly impressed the people of his district, who mourn the loss of a devoted worker, and a man greatly beloved.

William Thomas Brotherton entered the service of the Mission in 1893, and for close on a quarter of a century laboured successively in eight districts of the poorest character. In each of these spheres he commended himself alike as a servant of God and a friend of the people. Although his abilities were not great, his faithfulness left nothing to be desired, while it was abundantly manifest that God was owning and blessing his labours. In June of 1917 his health failed, necessitating an operation and a long stay in hospital, whence he was subsequently discharged as incurable. He lingered on in great pain, his strength gradually giving out, until mind and heart were wholly occupied with the glory soon to be revealed. The end came on October 31st last, when he quietly "fell on sleep" in his fifty-sixth year.

MATTERS OF INTEREST.

It is estimated that a million people in the metropolic are living at present in overcrowded conditions.

Copies of the L.C.M. Bible Reading Booklet for 1919 will be sent to any address on application (price one penny, post free).

The Rev. Dinsdale T. Young, of Central Hall, Westminster, has accepted the Committee's invitation to speak at the Society's Annual Meeting on May 9th, in Queen's Hall.

For love of the work to which their beloved partners devoted their lives, two City missionaries' widows have donated £40 and £5 respectively to the Society's funds.

With a view to the re-occupation of vacant districts the Committee have applied to the Ministry of National Service for the early release of the Society's enlisted missionaries.

Pte. Herbert Atack, after being for nine months a prisoner of war in Germany, recently reported himself at the Mission House. Though sorely tried and insufficiently fed during his captivity he is now in fairly good health.

After three years' service in the Army, Mr. J. B. Gardner, missionary in Westminster, has been cordially welcomed by the police staff of the House of Commons on resuming his visitation in the lobbies and elsewhere.

During the last four years, the missionaries have been doing a truly gracious work in the great Military Hospitals, and cheering indeed are the stories of conversion following their intimate, heart-to-heart talks with the wounded.

"Speaking from an intimate knowledge of religious journalism," says a contemporary; "the L.C.M. Magazine is one of the brightest, most up-to-date, and telling of publications, and its quality if possible becomes richer month by month." Perhaps those who agree will be good enough to hand or re-post the present number to someone as yet unacquainted with the Society's work?

The Rev. W. Y. Fullerton, secretary of the Baptist Missionary Society, and whose praise is in *all* the churches, will deliver (D.V.) three addresses to London City missionaries during the Week of Prayer (see opposite page).

War-Time Visitation.

HE South-East
Wimbledon district, the visitation of which falls to
my lot, includes the

An Ancient Sanctuary — Desolated Homes — A Beautiful Christmas — Modern Daniels — Through Trial to Triumph – The Gate of Heaven. hope, the spiritual strength and uplift which, under God, have been imparted to hundreds of families in the

place where Merton Abbey once stood—famous to-day as the residence of Nelson and Lady Hamilton, rather than as an ancient sanctuary. The inhabitants are mostly working people of the common-place type, fairly respectable, and thrifty withal. During the war—and we are proud of the record—the district contributed its finest sons and best strength to the cause of freedom, one street alone with seventy houses giving no fewer than ninety-seven men.

course of my war-time visitation. Nearly every house is a house of sorrow, hence the people bear their crosses nobly and silently, rather than parade their grief. It is touching to see how the bereaved rally round one who has just received news of the death of a husband, brother, or son, bearing one another's burdens, and weeping with them that weep. Some try to get relief in strong drink or other dissipation, though such instances are fewer than one might have expected.

DESOLATED HOMES.

"A BEAUTIFUL CHRISTMAS."

The neighbourhood is full of silent families, anxious about dear ones in distant lands, and grieving over those who will never come back. It is a time of social quiet and suppressed sorrow; no riot, no clamouring, and, generally speaking, no poverty. For drink is hard to get owing to Government restrictions, and most families have some State allowance. By degrees one gets to know something of the circumstances of the people, and the nature of their peculiar troubles. This is shown by the following notes transcribed from a page in my diary; "A mother of nine children, husband killed in recent push. A widow whose six sons enlisted early in the war; two have fallen, two are in hospital wounded, and two in the trenches. Another widow with three soldier sons. Weak in health, she is compelled now to work to keep home together. a feebleminded woman whose only son was called up last year. The sum of her joys, the centre of her hopes, she rejoiced when news came one morning saying he was about to come home on leave; but another message delivered later the same day intimated that he was dead! Only the swift transition from intense anxiety to knowing the worst saved her from going mad."

What happens when good news arrives? Two quiet women, mother and daughter, particularly circumspect in their behaviour. were sitting by the fire two days before Christmas (1917). The Christmas fare (such as they could afford) was on the table having been bought that morning. They cried as they looked at it, thinking of Charlie—the daughter's husband—away in Salonica, and who, when last heard of, was indisposed. Both women were out of health; indeed they had tried that day to do the housework but failed. A loud rat-tat at the door gave them a shock, and when Charlie's little boy answered the knock, and handed his mother a telegram, she was terrified and white with fear. "Read it, Sonny," she said, and the boy read slowly: Charlie coming-home-to-night. The name of the English port and the hour of handing in the telegram were clear enough, so they guessed about what time he would arrive. The daughter sprang out of her pillows and wraps. "Mother," she cried excitedly, "my weakness has gone," and started to dance round the room. "And I like an old silly joined her," confided the mother when telling me the good news. "Charlie came home," she added, " and we had a beautiful Christmas.' ' These flashes of joy have come between long spells of anxiety, and helped the patient ones to bear the agony of suspense. Whether hearts are filled with

I cannot portray the scenes witnessed in the desolated homes of the people during these terrible years. Neither can I put into words the comfort and solace, the faith and

War-Time Visitation.

joy or sorrow it is wonderful how the Gospel adapts itself when spoken in love, and minds are disposed to ponder its glorious message.

MODERN DANIELS.

Many of the men are better Christians for having had their taith tested at the front. Some of them have stood alone-modern Daniels—witnessing in face of terrible odds to the saving and upholding grace of God. John C—— went out at the beginning of the war. He has been twice wounded and knocked about by explosives. Among his mates not one had any regard for the Truth, or the least desire for better things. A stolid, good-tempered man, kneeling night and morning in worship, he lived his simple, pure life, witnessing to his heavenly citizenship, and shining steadily for Jesus Christ. Then came a relief party to take the places of the killed, and among them one who was destined to be a live comrade in holy service. The newcomer, a Durham man, was hardly a twin spirit, though his religion was beyond doubt. He was excitable, talkative, a firebrand, inclined at times to irritate and provoke opposition. Yet the / occasional differences that followed these outbursts opened doors for testimony which were boldly entered, though, as in St. Paul's case, there were many adversaries. "What we went through," says C. narrating his experiences, " is indescribable. Enemy guns and bombs and poison gas were bad enough, but Satan proved our greatest foe, though we were not without tokens of victory in this direction." C. is a convert of the London City Mission, and his career since "joining up" confirms the Divine promises given to men called to pass through fiery ordeals.

THROUGH TRIAL TO TRIUMPH.

Two incidents may be given showing how broken health and circumstances of danger worked for the ultimate good of those concerned. Henry G. was in some ways an excellent youth, with unusual abilities and fine business prospects. He had often heard me expound the Word of God to his father, but he stood aloof and appeared indifferent to the Gospel appeal. Not that he was sceptical; he thought, no doubt sincerely, that he was living the best sort of life. The routine of his quiet, contented

life was rudely broken, and exchanged for the rough and tumble of military training, and later by a journey to the Far East, where he passed a long period in hospital, his health being unequal to the strain. He began to think. Had these changes come by chance? Why had his dreams vanished and his philosophy of life broken down? Such reflections led to the discovery that life was incomplete without Christ—yea, more, that life without Him is death. Thus at the end of a series of discomforts and disappointments and disillusionments he found the Lord-"full of compassion, slow to anger, and of great mercy." He thus came through trial to triumph, and is now living and rejoicing in the Christ Jesus, and full of enthusiasm for the highest things.

THE GATE OF HEAVEN.

The other case is that of Thomas E. Engaged in a terrific fight, during which nearly all his comrades were shot down, he expected every moment to share their fate. A man of genial disposition, he had often moved us to prayer for his salvation, and the answer though delayed, was not denied. In an awful moment he caught an expression from one of his few remaining chums: "If ever there was a time when a fellow needs God it is now." It was light to his soul. It sent his most passionate longings rushing toward the Unseen. Shortly after, being relieved, and going down to the base, he heard a Gospel address by, an artilleryman. It was a great time, so he said. At the close, the question being put, "Who will decide to serve Jesus now?" he jumped up, thinking to be first in his response, only to find that nearly all in the packed barn where the Word was preached were anxious to settle the question. The place was as the gate of heaven. When E. came home on leave, like a good soldier, he boldly advocated Christ and Him crucified, and is still walking in the shining way.

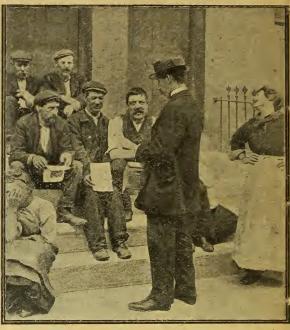
Some of the gallant men here mentioned, and others like them, are among the citizens and home-builders of to-morrow. First met with in the ordinary course of visitation, they were influenced for good and informed of the blessings and obligations of the Cross of Christ. Who can measure the value of such work, or appraise its worth to the Church and Nation at such a time as this? The work of visitation is justified by the past, urgently needed at the present, and holds grand promise for the future.

W. M.

PICTURED PHASES OF L.C.M. ENTERPRISE.



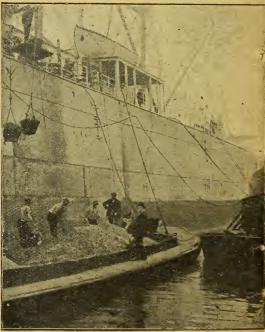
Explaining Christian principles to a gang of men in a lobby, which has witnessed more than once the re-birth of a soul.



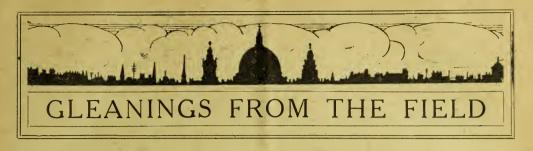
A Gospel Talk with a group of degenerates on the steps of a common lodging-house, situated in one of the worst streets in London.



A dinner-hour meeting in a City factory, an effort second to none in view of the larger place now filled by women in business and public life,



A Docks' Missionary (on the edge of the Barge) in touch with a party of Coalies, busy feeding the bunkers of a liner about to put out to sea.



"God has wonderfully preserved me in battle," writes a missionary's nephew from a convalescent camp in France. "The Testament you gave me proved a blessing in a way I had not expected. It was in my breast pocket when a bullet struck me, almost (but not quite) piercing the book, thus saving my life. I feel this is due to your prayers in my behalf." This is the third such incident reported in these columns during recent months.

"God has made me a blessing to a gentleman" (writes a missionary to public-houses) "who recently sent me a handsome Bible, with a note expressing gratitude for the many talks we had had together, and embodying a prayer 'that the Book might be a help in the splendid Christian service you are seeking daily to perform.' Coming as a surprise, the gift is the more valued, expressing as it does a wealth of appreciation of what one wishes were a service better rendered."

A missionary was preaching to a company of carmen on man's need of a new birth from heaven. "You belong to a pack of fools," a voice called out. "Which pack, sir?" inquired the preacher, indicating for the benefit of his audience two "packs" mentioned in the Scriptures (Ps. xiv. I and I Cor. iv. Io). "For the first pack," he went on, "I have nothing in my heart but pity, while I offer no apology for the second pack to which it is my honour to belong." The man who interrupted now assumes a more friendly attitude toward "the man with the Book."

Although London has no "red light" areas, such as are tolerated in New York and elsewhere, the character of certain districts reflects darkly on the standard of public morals. "Within my boundaries," writes a worker in the East End underworld, "there are nearly 350 furnished rooms occupied for the most part by strange women. As a class they present one of the greatest problems of City life, though many rescues are effected, chiefly among girls in their

teens, whom I have persuaded to retrace their first steps on the road that leads to death."

"Punch," as he was called, was fond of singing, and when he "struck up" his big voice reached the remotest corners of the depot. Before conversion he was a rough handful, fond of fighting, and a heavy drinker. He stood by the side of the missionary one dinner hour, his deep bass swelling the song of redeeming love. Chaffed by his mates for turning a preacher, "Punch" broke out between the verses, "And why not? Before Mr. H. came to this yard I was a bad lot. Now by the mercy of God I'm a new creature in Christ Jesus."

A worker in common lodging-houses reports a Sunday evening service, held in a huge kitchen, at which some 200 men are generally present. "Though public worship is foreign to their thoughts they will step talking and card-playing to listen to the Gospel message." Some of the men have held good positions. "A., aged seventy-seven, educated at Oxford, gets his living by selling studs and tie-clips in the gutter. A man with a past, a 'fallen ctar' in fact, he inclined his ear to the Truth and became at length deeply concerned. I therefore invited him to my home, and after a long interview he obeyed the Word, and has since openly declared himself on the Lord's side."

"We consider you our best friend," said a G.P.O. official to a missionary in Clapham. "For twenty years you have showed by tact and faithfulness what a good man can do." "There are no good men in C.," growled a man standing by. The official cited as proof Dr. C., well known and highly respected throughout the borough for his work's sake. "Both he and the missionary are good men and true." "Hear, hear!" chimed in a third party. "I propose both gentleren be made free men of Clapham." It was now the missionary's turn. "But Christ hath made us free," he said quietly. "For whom the Lord makes free are free indeed."

The Bible in the Home.

ORE Bibles are said to have been circulated during the Great War than in any corresponding period since the Book was first sent forth in our mother

The Great War has created a new and marked interest in the Bible. Called backed to its pages by circumstances of stress and sorrow, or by its relation to present-day events, many of "the common people" as stated below have found the Book to be the one unerring guide to immortality and life.

tongue. In almost every soldier's pocket or haversack the whole or some portion of it has found a place. It is known that a considerable number of Bibles and Testaments have found their way into the soldiers' homes, being sent thither from the trenches as keepsakes, or left behind by them when home on leave. Among civilians, too, the desire to possess a copy of the Scriptures has been far greater than in peace time, not only in the British Isles, but throughout the King's Realm. Now that all hearts are welded into a commonwealth of sorrow, what unspeakable gain would accrue to the Empire if the millions who live under the British flag were to follow the King's example and turn daily in hope and trust to the pages of the Grand Old Book! If the healing balm was generally applied; if the heavenly light were allowed to shine; and if men everywhere would uncover the sacred well and drink of its inexhaustible springs, the result would be a race exalted in righteousness among the nations, whose praise would resound throughout the world. There is abundant evidence showing that in hundreds, probably thousands, of cases, service-men and their dependants have derived untold and abiding good from the pages of God's Holy Word. Still, the question remains, is the Bible read by the vast majority, or is it viewed as a mere fetish? As for London, particularly the poorer classes, we proceed to quote from the report of a veteran missionary, whose wide experience in the cause of Christ gives point if not authority to his words. STRANGE QUESTIONS

"I have been struck very forcibly," he says, "as regards the neglect and ignorance of the Bible which prevails among adults of all ages and of both sexes, and which often call forth strange questions and

remarks. When speaking to some women in a laundry, one of them enquired with all seriousness: 'Where's that place in the Bible that tells about God's people going to war

without an army, and when they came to a place full of bones, God Almighty made an army out of them?' Not long since, a man whom I have often tried to win put this as a poser: 'When Christ was born, and orders was out to murder all the babies, God warned His parents and told them to flee into Egypt and stop there till He sent for 'em. He warned Moses's mother, too, and she hid her youngster in the bushes. Why didn't He warn all the others at the same time and prevent all that bloodshed?'

"These are fair specimens of questions asked by people who can read and write, and who, in some cases, pride themselves upon their knowledge and sagacity.

"Not only is the Bible largely neglected: it is discredited by many more or less familiar with its teaching. In daily visitation I encounter a fair sprinkling of sceptics: but not many, I think, are honest doubters, for they evince no desire to come to a knowledge of the Truth. Moreover I meet with a section of the working-classes who object to the Bible on the ground that it is antiquated and cannot be brought into line with modern ideas of social reform. They will not see that this is like putting the cart before the horse. One of this class said in my hearing that if Christianity and Socialism did not agree, he preferred to be a Socialist. This man, as a lad, professed to find the Lord in my mission hall, and was for some years an enthusiastic worker for Christ, but rabid Socialism had proved his ruin. He recently received a letter from an old Sunday School scholar, now in the Army, who desired to renew an old and valued friendship, and to derive support and consolation from one who for some time was his spiritual guide. The reply of the former teacher that he did not now hold the views he had once taught, must have fallen cold

The Bible in the Home.

on the heart of the young soldier seeking for Christian counsel in the face of horrors and tragedies almost worse than death.

THE VOICE OF PROPHECY

"What is most surprising is the fact that the majority of professing Christians in the district are very little in advance of the rest in their Biblical knowledge. This being so I invariably refer to the Bible when my opinion is asked concerning passing events. Much interest has been thus awakened in

the Scriptures of the Prophets, both among professed believers and others, particularly since the conquest of Palestine and the freeing of sacred lands from Turkish tyranny and misrule. Indeed, the whole course of the war has, in hundreds of cases, revived memories of many Biblical names, places, and records. The fall of Jerusalem to the British arms opened up splendid opportunities for pointing out some of the prophecies which have been, and are being,

fulfilled in these wonderful days.

"Finding the proprietor of a fried-fish shop interested in the news from the Eastern Front, I started a profitable conversation, and read him a portion of Matt. xxiv. Though far from being a Christian, he was wonderfully impressed, and declared with conviction that no one but God could have predicted so accurately those things which had now come to pass.

"Many others whom I visited were similarly struck by the same prophecy and the wonderful workings of Providence. Among them I recall how Mrs. P., who used to

treat the Bible with contempt and incredulity, confessed that she and her friends had been deeply impressed by the fact that events now taking place had long ago been foretold. This frank admission led me to remark that the Bible is truth throughout, and to quote passages applicable to her condition and need of a Saviour. A professed infidel, who was suffering from an injured foot, also listened with profound attention as I pointed to the fulfilment of the Holy Scriptures in these latter days. Never a

"HE MAKETH WARS TO CEASE."

The strife is done; the war drum sounds no longer;

The spear is broken and the shield laid down. The foe was strong, but Righteousness is stronger;

Truth sways the sceptre; Justice wears the crown.

Share with the dead the triumph of the living, Ordained to vict'ry by the Prince of Peace, To whom be praise and worship and thanksgiving—

"He maketh wars to cease."

And now new visions of a Kingdom glorious,
Like dawning day, o'er all the earth are
spread.

The Babe of Bethlehem is Christ Victorious, And kings pay homage at the manger bed. The angels' song above the world is ringing,

"Glory to God and to the people Peace"; The Star of Hope arises; saints are singing— "He maketh wars to cease."

F. W. PITT.

word of interruption or criticism passed his lips, though usually he was well furnished with objectionsof the stock-intrade sortagainst the Book, the Church, and Christians generally. I remember, too, how another woman living in the same street as A., who had hitherto treated my appeals with indifference, inclined her ears for the first time, and became really interested in the Scriptures on finding that they were not only abreast of the age, but

infinitely beyond it. And many others have been induced in this way to read their long-neglected Bibles, and give more than a passing thought to the 'Providence which shapes our ends.'

THE ALL-SUFFICIENT BOOK

"Is there a book save the Bible that can calm the feelings and pacify the troubled soul in the presence of danger and alarm? Is it not a Book that consoles, a balm that heals, a lamp that lightens, a well that refreshes, a message that saves? And do not the 'exceeding great and precious

promises' constitute both a rock on which to build, and a refuge in which to hide? These were the sentiments I expressed during a visit to a Mrs. O., a professing Christian, whom I found in a highly nervous and excited state after an air raid. She was entertaining the gloomiest of views, and declared that her confidence in God was failing. I persuaded her to read and rest upon God's Word, to believe what He said, and so find peace in tumult, and inward quiet despite the noise of war. Soon after this I encountered another woman, Mrs. M., who professed to love the Lord, but had lost her evidences, mainly through neglect of the sacred Word. When I drew attention to several portions of Scripture which were new to her, she wrote them out, with the references, in order to read them when alone.

"One reference may suffice to the Word of God as ministered in workshop and factory. For many years I have daily conducted an early morning service among the female factory employees at Price's Patent Candle Works, in what is called the Night Light Room. There is a regular audience of not less than a hundred; and their reverent attention and hearty singing are quite inspiring.

"Nothing pleases me better than when I am asked to purchase Bibles by persons whose interest has been aroused in its teaching. Sometimes this is the case with one to whom the cost of the Book involves considerable self-denial. Now and again the request comes from people who have discovered as the result of my visits that God's Word is more precious than gold or silver. A recent applicant is an elderly man who has been employed for some years at a local cinema, but owing to its low moral tone and forced Sunday labour he has found more agreeable employment. The Holy Spirit has long strived with his conscience, and during my conversations it has been evident that he was ill at ease. Now he is studying the Book of books. Not long since he begged me to get him a certain edition of the Bible which I did, but as he was hard up and could not pay for it, and refused to have it on easy terms, I was obliged to keep it until receiving full payment, when he took it with the pleasure of one who had gained a prize."

VOICES OF TO-DAY.

"To bury the life in the vital communion of God," Dr. Jowett affirms, "is to most surely bury it in the vital welfare of man."

"Britain," according to Lieut-Col. Sir Arthur Pearce Gould, the eminent surgeon, "could not last the next ten years if we reverted to pre-war drinking."

"The Sabbath is everybody's concern but nobody's business," declares Sir Andrew Wingate in a booklet that pleads for a more loyal observance of the Lord's Day.

"How seldom one sees a happy face where earthly ambitions have been gained apart from God," is a searching comment by Miss Lucy Bennett in the *Life of Faith*.

"The impossible to man is possible to man with God," writes the Rev. F. W. Ainley. "He who made the iron to swim can make sin to sink—a far greater miracle."

"The Church," declares Dr. F. B. Meyer, "cannot resign her leadership in moral and spiritual reconstruction to any other movement, however wisely and strongly led."

"We talk of making the world safe for Democracy, but the slum over which we fly our flag has made the world unsafe for childhood ever since we were born."—Arthur Mee.

"Have we followed Christ to the place of death?" asks the Rev. E. W. Moore. "Have we reached that point at which one is changed from a miserable somebody into a happy nobody?"

"Why cannot the Church organise itself against its enemies, as we have organised ourselves against ours?" was a question put by many Christian soldiers to the Rev. L. G. Buchanan during a visit to the front.

"We can scarcely doubt" (says the Archbishops' Sub-Committee's Report on Faith and Order) "that it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible society."

"The time needs a revival of spiritual passion. Mere ethical exactness will not suffice. A Church pulsating with Pentecostal life would mightily influence the world outside. That is God's way of working."—Rev. F. J. Sainty.

"Thanks Be Unto God . . "

A SPECIAL service of praise and thanks-giving for victory was held at the Mission House, on Thursday afternoon, November 21st, presided over by Mr. F. A. Bevan, the Society's

The Record of a Memorable Service, attended by the Missionaries and Officers of the Society, in which the dominant note was one of infinite thankfulness to Almighty God for the gift of victory and prospective peace.

A. Bevan, the Society's Chairman and Treasurer, whose appearance was greeted with applause. With him were Sir Andrew Wingate, Rev. Arthur Taylor, vicar of St. Bride's, and Rev. W. P. Cartwright. The Lecture Hall, specially decorated for the occasion, was crowded with the missionaries and members of the various staffs.

The meeting began with silent prayer, after which two missionaries led in intercession and thanksgiving. "All people that on earth do dwell" was sung with great heartiness, concluding with the doxology, after which the Chairman briefly addressed the missionaries.

PRAYER AND VICTORY.

"My brethren of the City Mission, I am not going to make a speech this afternoon. We have come to listen to our friend, Sir Andrew Wingate, who has kindly consented to give the address on this occasion; but as we gathered at the commencement of the war to ask God to give us in the end a victory, we thought we ought to gather again to thank Him for the answer to our prayers, and the prayers of His people everywhere. None of us can fail to be struck with the fact that from the fourth of August last -the day on which the nation assembled for prayer in a way it had never done beforewithout one set back, the victory has been gradually coming, until we are all perfectly astounded at the terms which our military and naval leaders were able to exact from the enemy. We give God all the praise. We thank Him for the courage of our soldiers, for their long suffering, endurance of awful hardships, and for the skill of our leaders in the Navy and Army and in the State. We recognise that God has raised up those who were able to devise plans which would ultimately bring triumph to the common cause; and although we waited long for it, often with heavy hearts, and although we mourn the loss of many whom we love, yet, thank God, He has given us the victory !

Of course, we in this land have suffered more or less, though not exposed to the frightful things that have happened in Belgium and France. We have suffered especially in the greatly increased price of food and other necessaries. On this point the Committee have sympathised very much with the missionaries who, I am bound to say, have shown a patience and endurance that is beyond all praise. We have

constantly kept before us the fact of these increasing prices, and you will be glad to hear that when we considered the subject a few days ago it was unanimously resolved to give another bonus (the third) of f1 per month. I do not say that this will make up for the increased prices which the missionaries have to pay for everything, but we know that it will be a help.

LOOKING AHEAD.

Looking forward I think the future in some ways is as anxious as the past. What will be the condition of this country when the soldiers come back? What will be the feeling amongst the working-classes as regards wages and employment, as regards the setting of one against another, or above another? Doubtless we have a serious time before us, but as it happened in the past, so I believe it will now happen, that the brethren of the City Mission will take a very large part in this matter, and that the influence you exert among the working classes will be of inestimable benefit to the country. You have heard it said how Lord Shaftesbury attributed a great deal of the nice feeling that occurred after the Chartist riots of 1848—the calm amongst the general body of the people-to the brethren of the City Mission. That probably still holds good, and you will find yourselves having more and more influence among those you visit than you ever had before.

And what will be, not the political or social, but the religious conditions in the future? You have read of the Soldiers' Christian Association, and the Y.M.C.A., and what numbers of men seem to have been truly converted to God through the work of these and kindred agencies. Will that work stand? Will these men who profess to have given themselves to Christ remain His when they come back, and when the strain is removed and the old life is resumed? Will it hold? That is what we do not know. We cannot tell. But this afternoon we recall the past, and thank God for His infinite mercy; and looking forward, we trust Him for the future. Let each of us feel a personal responsibility in this matter, and let us join in earnest prayer that the City Mission, every member of it, may

be more blessed in his work amongst the people of London than ever before."

After a further season of intercession, Sir Andrew Wingate, a member of the Parent Committee, addressed the meeting. He said:

"Mr. Bevan and dear brethren of the London City Mission, we are met this afternoon to thank God for His wonderful mercies. Four years ago and more we assembled in some trepidation, certainly with an anxious outlook, and now we have come through with a greater experience of that word, 'Be careful for nothing.' We have been careful to use our best means of winning the war, but if any have spent much time in doubts and fears I think they will now agree that the time might have been better used.

First, we thank God, even those among us who have lost heavily and have been scarred in the war, that He gave to our nation unprepared as it was-for when we were seeking for peace they were for war-the courage to enter into this war, and that He gave us leaders at that time who, although they could not see all that has happened since, must have felt that it was the most momentous step this nation had ever taken. Moreover as the war progressed, not only our aims but the aims of all our Allies were gradually taken more and more from material things into a high plane of blessings to the world and of helping the weaker nations, and using the strength of the strong to try and do something for those called, I believe, the 'bottom dogs.' It is really a point to remember in thinking of this war that all ideas of all previous wars have been sublimated.

Then we thank God for the response of the whole Empire. We can understand perhaps Australia and Canada acting as they did, but who could have expected that that part of South Africa with which we were fighting only a few years before should come and lead our arms against the enemy? Think, too, of the great loyalty of the Dependencies. God has entrusted to us between three and four hundred millions of people of various races. Take the Soudan, Before the Sirdar (Kitchener) at Omdurman, only sixteen years previously to August, 1914. some eleven thousand men were lying on the field of battle dead, and some sixteen thousand others maimed and wounded, yet within sixteen years the sons and nephews of those very men were coming to the new Sirdar in Khartoum and offering to fight for the Empire, and the most distant chiefs came in with offers of help. That is a testimony to British rule which is nothing less than a miracle.

And India! Had I been asked before the war whether India would stand true I should

have said, 'Yes,' without a doubt. The British flag sank in the dust at the Mutiny, but it rose again. But if it had been said, 'The war will last four years, the British will be driver back from Gailipoli, they will be captured at Kut: Will India hold?' I should have said 'I am in doubt.' Yet India has stood, and that is also a great testimony to the rule of the men whom you have sent out.

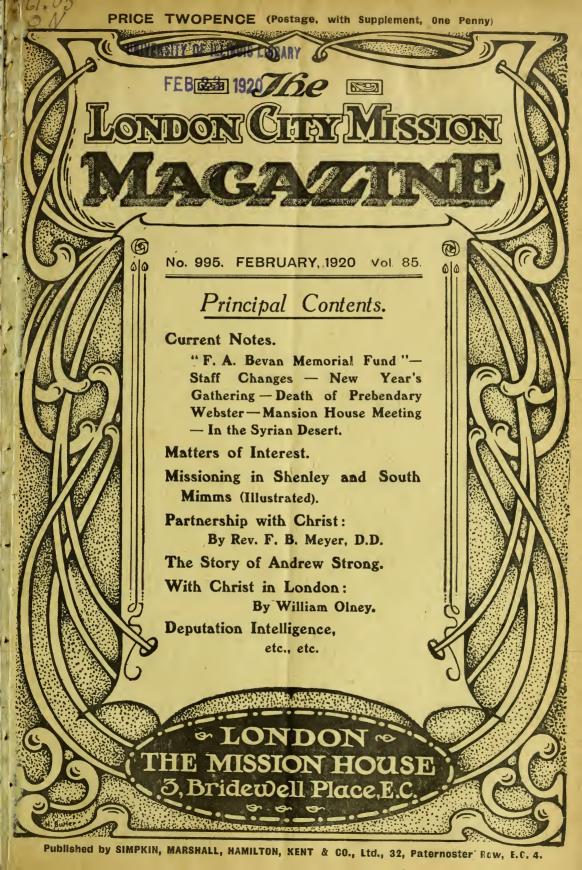
We thank God, also, that at the very time of the defection of Russia, when, even if our own hearts did not fail us, our Allies were fainthearted—at that very time the United States came in. Before the war we had come to an agreement with France which put an end to more than a century of estrangement, beginning with hard warfare in India and America. We won in both. Long years after there was the difficulty of Egypt, and we got over that, and at last were friends with the French. Then came this war, and that has welded the French into a family brotherhood with us never to be broken. Then came the United States, and although we always said that we were brothers, vet there are often differences within the same family, and there have been differences between America and ourselves in the past, and some differences there may be now. But the Englishspeaking races as a result of this war have come into an entirely new relationship, and are now banded together to see justice and right and mercy done in the world. After sketching in a masterly way the turning of the tide in favour of the Allies, and laying stress on the chief factors of victory, particularly the fall of Jerusalem, the speaker concluded:

As for ourselves, this is a momentous time. We have been brought into a most prominent position among the nations. There has been given to us a coat of many colours, and many may be jealous of us, but many also will look to us for example, and many may flock to this city to learn the secret of our strength. Our first word as City Missionaries to this City must be, 'Wash you, make you clean, be fit for the great position to which you are being called.'

So, my beloved brethren of the London City Mission, may you go forward, sure that the greatest power in this world is the love that is in your hearts for the people of London, that love is the great drawing power, because it is the love of Jesus Christ expressed through you for the sheep of His pasture."

The Rev. W. P. Cartwright (Secretary) closed the memorable meeting with prayer.

* The remainder of Sir Andrew Wingate's masterly review of the war is unavoidably held over.



POST-WAR PROPAGANDA.

Day by day, Bible in hand, and with ever-increasing tokens of God's blessing, the Society's Missionaries are:—

- 1. Pioneering in the slums and underworld of the Capital;
- 2. Combating those giant evils that menace the peace and welfare of the Community;
- 3. Evangelising among men and women in factories, warehouses, and Government works;
- 4. Ministering consolation in homes darkened by the toll of battle;
- 5. Catering for the spiritual needs of sailors and soldiers at dispersing centres, and in London garrisons;
- 6. Visiting the sick and dying, including inmates of Hospitals and Poor Law Institutions;
- 7. Prosecuting a vigorous campaign amongst working men, notably at factory gates, and in parks and open spaces;
- 8. Operating among lightermen, wharfingers, dockers, and foreign seamen in the Port of London, the heart of the Empire's commerce;
- Distributing Gospel portions, tracts, and religious periodicals, amongst toilers of all grades; and
- Relieving, as funds permit, the temporal wants of the destitute and suffering poor.

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1

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Barclays Bank, Ltd.

Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

300 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

I give the "LONDON CITY MISSION" the sum of pounds (free of Legacy Duty), and I direct that the receipt of the Treasurer for the time being shall be a sufficient discharge for the said Legacy.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

£25,000 Required for the Endowment of Six Districts in Memory :: :: of the late :: :: Mr. F. A. Bevan. PLEASE SEND A GIFT.

No. 995.

FEBRUARY, 1920.

Vol. LXXXV.

CURRENT NOTES.

F. A. BEVAN MEMORIAL FUND." It is too soon to write much with regard to the "F. A. Bevan Memorial Fund," the object of which

was fully xplained in last month's Magazine. The Committee hope shortly to report good progress and append a list of contributions already promised or received. Suffice it to say that the amount registered to date includes two generous gifts of £500. For the guidance of friends who are "labourers together in prayer," it may be mentioned that the article dealing with the six necessitous districts marked for endowment has been reprinted, and is being sent with a special appeal to persons prominently connected with the banking and business world. Pray for its success.

M M M

The following changes and re-distribution of secretarial duties at the Mission House have been either

effected or arranged:

I. Mr. W. A. Carley, the doyen of the staff, who has all but completed fifty years' service in the Mission, has resigned his post as district secretary with a view to retirement at the end of the financial year. We hope in due course to give some particulars of his career.

2. Mr. W. J. Prentice has been appointed to succeed Mr. Carley, and to combine for the present the oversight of the City, North and East London, and Outer Circle Auxiliaries.

3. Mr. Robert Smith and Mr. W. F. Miller (district secretaries) have respectively taken over the Seaside Homes Fund and the Disabled Missionaries, Widows' and Orphans' Fund, hitherto controlled by Mr. Carley.

4. Mr. J. Newcombe Goad has been appointed Editorial Secretary, with responsibility for organising the Society's Annual Meetings and all matters of publicity.

The Committee trust these changes will conduce to the Lord's glory and the welfare of the work concerned.

a a a

The New Year's gathering
NEW YEAR'S proved to be a season of
GATHERING. rich blessing and spiritual

renewal. The missionaries (some of whom had been absent three or four years on National Service) attended in full force, crowding the Lecture Hall and Library at the Mission House, and presenting an array of eager faces that must have inspired the Rev. F. B. Meyer, D.D., on rising to address the meeting. Always instructive and to the point, Dr. Meyer's line of thought on this occasion was particularly apt and useful, revealing at once the honour and obligations of the missionary call, and challenging one's heart at every turn. Bearing in mind the speaker's official connection with the National Free Church Council, and his intimate relations with so many interdenominational bodies, the subjoined testimony which preceded the address will be read with interest. "As one of the ministers of the Church of God in this City, I gladly acknowledge the immense indebtedness that the Church generally experiences towards the Mission for the work it is doing amongst the people whom we ministers cannot reach. There are hundreds of thousands of non-attendants at the House of God who are visited, comforted, and taught by the missionaries whose united service to the cause of Christ in London cannot be exaggerated; and

having regard to their unselfish and magnificent work, rendered so quietly and unostentatiously, and so unnoticed by the passing crowd, I feel sure that if the Society's pressing needs were laid before the Churches the incubus of debt would be speedily removed."

By the kindness of the Rt. MANSION Hon. the Lord Mayor and HOUSE the Lady Mayoress, a meet-MEETING. ing of friends and supporters of the Mission has been arranged for Thursday, March 18th, at 4 p.m., when his lordship hopes to preside. The speakers will include the Rev. Preb. C. J. Proctor, M.A., Vicar and Rural Dean of Islington; the Rev. J. Morgan Gibbon, Ex-Chairman of the Congregational Union, and Mr. W. G. Bradshaw, Hon. Treasurer of the Society. For thirty-three years in succession the L.C.M. has been privileged to hold a Conversazione within the hospitable walls of the Mansion House, and this year, owing to the acute financial position, an

DEATH OF The sudden death of REV. PREB. Prebendary F. S. Webster, F. WEBSTER. Rector of All Souls, Lang-

effort is being made to enlist a wider

sympathy with the Society's activities

amongst those whose interests are bound

up more or less with the City. Full par-

ticulars and cards of admission will be

forwarded on application to the Secretaries.

ham Place, W., who was knocked down by a motor in Marylebone on the 2nd ultimo, leaves a distinct blank in many centres of evangelical service to which he gave himself without stint. A man of boundless energy and brotherly sympathy, with strong convictions and large spiritual reserves, he will be sorely missed from missionary platforms including our own. A few days before his death he wrote accepting the invitation of the Committee to speak at the forthcoming meeting at the Mansion House (see above). his love for the Mission dating back to the days of his youth. Soon after his conversion at sixteen, he came into touch at Richmond with Mr. E. P. Tipping, one of the Society's missionaries, whom he assisted in various ways, and from whom (as he said more than once) he got his first incentive to evangelistic endeavour. Thus the Prebendary, like many others who have become eminent in Church life and government, maintained through life his admiration both for the work and the workers of the Mission.

An interesting communication reaches us from one of the missionaries (Mr. E. Myers) still serving with

Myers) still serving with H.M. Forces. Writing from Kantara, he says: "Two events will linger long in my memory—a visit to Bethlehem and Jerusalem, and my association with Mr. A. H. Atkins of the Y.M.C.A. in the great spiritual work which has been in evidence since Padre Sydney G. Morris was in charge. An instance of Divine Guidance may be given here. I had been ordered to join my unit in North Syria. was in hospital, leaving me the brunt of the religious work, though Lord Radstock came over from Cairo for the larger services. Feeling that I was needed, his lordship and others prayed definitely that I might be allowed to remain. This came about, though the General in the area had said that no power could go against — by whom the command was given. The following Sunday was a time of great blessing. Ten souls accepted the Lord Jesus as their Saviour, and many Christians witnessed to a deepening of joy and power. Lord Radstock, on hearing that I was to stay on, called meeting for thanksgiving. It is a privilege to help the varied work of the Y.M.C.A., which is a haven of rest and refreshment in the Syrian desert."

The same mail brought the following message of thankfulness from Mr. Atkins for the invaluable help of our missionary, who, by the way, is about to return to England. "I cannot express my gratitude for the unselfish and unfailing support he has given me during the past strenuous months. He has been at my side constantly, taking part in the services, and otherwise contributing to the progress of the work. Besides being used in bringing many of the lads to Christ, Mr. Myers has been a help to me personally, his fuller and more varied experience being placed at my disposal. I am indeed quite unable to do justice to him. We have

Current Notes

had times of much difficulty, but have emerged triumphant through the grace of our Blessed Lord and Saviour."

A missionary writes from China: "The L.C.M. Magazine is growing to be such a spiritual help and gives so much joy in reading of the brethren and their work in London, that I want to share it. My copy is sent to Christ Church, New Zealand, and now I wish to order two more copies for 1920 to be addressed to ——." The Mission would benefit considerably if other readers would post or pass on the magazine to their associates and friends.

MATTERS OF INTEREST.

The Week of Prayer opens as we go to press (January 19th), the principal speaker being the Chaplain-General to the Forces (Bishop Taylor Smith). A résumé of the series of addresses will appear next month.

In appreciation of visits paid to them by the local missionary, the Police stationed at Dalston Lane (J Division) took up a New Year's collection in aid of the Mission.

The following remittance is gratefully acknowledged with prayers for the sender's spiritual good: "Enclosed please find ten shillings, being money collected some years ago for the L.C.M. by—Conscience Stricken."

A railwayman whose wife was blessed through the Mission sends ten shillings as a New Year's gift, "with earnest prayer that the good work may go on with ever-increasing success." The missionary adds: "Although the donor has a paralysed daughter, he has increased his annual gift (usually 2s. 6d.) in view of the special need. I trust other contributors will do likewise."

London is poorer for the passing of Mr. John Groom, founder of the Crippleage, whose beneficent work in Clerkenwell among flower girls for more than fifty years is his best monument. In the eighties, when Clerkenwell Green was a rendezvous for secularists and revolutionaries, John Groom and J. G. Jeffs (our Society's missionary to Bakers) laboured side by side "for the defence of the Gospel," and exerted an influence, particularly amongst young men, the fruit of which abides to this day.

The death of Mr. Geo. Nokes, J.P., removes another well-known figure from the London Mission field. A lover of the people, homely, kind-hearted, with a zeal for souls, his piquant phrase and sparkling humour made him a warm favourite at Gospel, Temperance and special gatherings, particularly in the East End. The "Bishop of Whitechapet" was a complimentary title given him by the poor who flocked to his Sunday services in the Pavilion Theatre, where for some years he "held forth" under the auspices of the Religious Services Committee, then an adjunct of the London City Mission.

Desirous of co-operating with the Mission in bringing the Truth to bear upon their employees, a City firm have forwarded through the visiting missionary the sum of £20 to cover the cost of literature for the present year. The Committee would be greatly encouraged if other firms whose workers share the attentions of the missionaries would follow this example, and so relieve the Society's General Fund.

Under the title, Is there a Prayer-Answering God? Lieut.-Colonel Seton Churchill has written an illuminating booklet dealing with an agelong question in the light of the war. Many important subjects are touched upon, notably evolution, physical science, and child welfare; and if some of the conclusions are arguableas, for instance, on page 9, where it is suggested that "had God stopped the war when we first prayed, we should never have learned the value of the lives that were being wasted in childhood " -his clear vision, sane reasoning, and exposition of the Holy Word are beyond doubt. Christian workers and district visitors will find the booklet extremely useful in meeting stock objections to prayer, while its pages will afford preachers much food for thought. (Church Book Room, 82, Victoria Street, S.W.I. Price 2d.)

The Louisa Ashburton Hall, Custom Hou e. E., loaned to the Y.M.C.A. for the period of the War, will be reopened (D.V.) as a City Mission centre on the 4th of the present month. The work is being organised on more progressive lines, and the intention is, by God's blessing, to make the Hall (a valuable property, with accommodation for 800 persons) a real hive of spiritual industry and a light in a dark place. The missionary. (Mr. E. R. Terrell) reports hopefully on the outlook.

The cordial thanks of the Committee are presented to Messrs. Pickering & Inglis, Drummonds (Stirling) Tract Enterprise, and Mr. Percy J. Parker for welcome grants of Gospel Literature.



The Green, South Mimms, showing the cottage (marked x) where the Work reported below was inaugurated by the late Captain Trotter, of Dyrham Park, over 60 years ago. The present Mission Room, opened in 1915—the birthplace of many souls—is situated near by.

T is not generally known that the Society is performing good work in a few semicountry districts within the Greater London area. In every such case the support for the missionary is raised locally, the present instance being no exception. The work at South Mimms and Shenley, including Ridge and other outlying villages, has been in operation for more than sixty years, having been commenced by the late Captain Trotter, who for many years was a loyal and devoted friend of the Mission. The villages in question are as yet unspoiled from the picturesque point of view; whether or not they will be swallowed up by the tentacles of London now that building is re-commencing, it is hard to say. Whatever the future has in store, the fact that the L.C.M. is already on the field is a hopeful sign. The missionary in charge of this important outpost writes:

A GENERAL LOOK ROUND.

"The district is decidedly rural, and far from the madding crowd. The nearest railway station to either South Mimms or Shenley is two miles distant, and the nearest town (Barnet) three miles; St. Albans is seven miles farther on. If we are free from the noisomeness of slumdom, and the varied excitements of City life, there are the same sins to combat, the same spiritual difficulties to surmount, for the human heart is as treacherous amid the beauties of nature as when shut in by the bricks and mortar of the town.

"The homes, speaking generally, are clean, and there is little overcrowding. The inhabitants are engaged principally on the land, on private estates, or in factories at Barnet. Save in a few instances they have no ambitions in life, and no special concern about the future. They may be regarded as respectable, and this is a general ground for believing that all is well. Here and there one meets with old people whose world is the village, and whose thoughts are wholly occupied with the necessaries of life, beyond which nothing is done in the way of reading or thinking. Even important happenings recorded in the daily press are outside their ken.

"Though I have laboured here fifteen years, the need for Christian work, especially domiciliary visitation, is growingly apparent. The situation calls for persistent and prayerful effort, an understanding sympathy with the people in their sorrows and trials, and a constant witness to the cardinal facts of the Christian faith. The fruit of our efforts has been manifest through all the years, and looking around, considering the work from all standpoints, there is good ground for saying that it was never more promising than at present. Whatever may be said of overlapping in London, it is not the case here. Indeed I am informed constantly that nobody troubles about the souls of the people but myself; while it is safe to say that, but for my visits, many villagers would be as dark and destitute of religious

Missioning in the Villages

knowledge as the heathen. The sick and dying are especially cared for, and it often falls to my lot to minister to souls in the hour of their passing.

"The mission room at South Mimms, the centre of our operations, is a beacon-light and often the scene of much blessing. Where should we go?' and 'What should we do without the Mission?' are questions often asked by the grateful poor, who prize the ministry of the Gospel and the means of grace. Four meetings are held weekly and the work, notably among young people, is distinctly encouraging. As opportunity offers I evangelise further afield, including such hamlets as Green Street and Bentley Heath, where opportunities are given for reading the Scriptures in the field and by the fireside.

A MOTHER'S GRATITUDE.

"A real trophy of grace is seen in Mrs. L., whose conversion has given occasion for great joy. She had borne a bad name, being a drinker, a spendthrift, and vulgar in speech and manner. Yielding to pressure, she attended the Mission Room services, but was like the proverbial fish out of water. She was a widow, and her eldest son, aged nineteen, was at the Front. When I

instituted a weekly prayer meeting on behalf of 'the boys,' she attended regularly, and, after much thought and many struggles, she received power to break with her sins and trust wholly in the Lord for deliverance. Alas! her boy was killed in France, but she pressed on, looking to God for strength and grace to continue in the right path. The change both in her conduct and appearance was wonderful. At first people asked why she came to the meetings; now that her character is praiseworthy in all respects, they know. Her present happiness as well as her bright hopes for 'the future she owes, through

grace, to the work of the Mission. The other morning I found on my doorstep a beautiful Bible, leather bound, with the following note; 'Dear Sir,—I am sending you this little New Yéar's present in remembrance of my dead son. I know it would have been his wish, seeing all you have done for us during the war. I did not know what to get, but thought a Bible would be useful. I am leaving it on my way to work (7 a.m.). Wishing you a happy New Year,—From Mrs. L., Turning the leaves of this precious gift with all the circumstances in mind, I can only exclaim, 'What hath God wrought!'

LIGHT DAWNS AT LAST.

"Another token of God's blessing is seen in the conversion of Mrs. R., who had for years sought the way of salvation, but in vain. During her residence in Edmonton she visited churches of every name and persuasion (including the Roman Catholic) but with the same result. Soon after coming to South Mimms a serious illness revealed to her the emptiness of life, thus deepening her hunger for righteousness and peace. She promised to attend the meetings, and hearing the Gospel preached,

simply and fully, she at length entered into peace through believing. So great was her joy, so strong was her confidence in the work of grace thus begun, that a week later she bore public testimony to the fact of her conversion, since when she has gone from strength to strength. An earnest believer, she regularly attends the services with her children, who are being trained in the fear and admonition of

strength. An ea believer, she regulation attends the serv with her children, are being trained in fear and admonition the Lord. THE CASE IS ALTERED. "The following is that of a man we career was changed."

"The following case is that of a man whose career was changed by the sorrows of war. Calling at his house, I was received kindly by the wife, who spoke



Photo by]

[A. England, Barnet.

The Missionary (Mr. W. H. Richardson) with the winning team of the Tempesthicks Advanced Ambulance Challenge Cup, open to the Scouts of Hertfordshire.

Missioning in the Villages

freely on spiritual subjects, but the husband was otherwise minded. One evening, on reaching home and finding me praying, he asked, 'And what's up now?' The argument that followed left him as adamant and determined to pursue his evil ways. Then came news that his son was killed in action in France, and for two days his wife, stricken with grief, refused to be comforted. Greatly perplexed, and personally shaken by the

shock, he sent a message begging me to comfort them in their bereavement. I did so, improving the occasion by acquainting both man and wife more fully with the peace that passeth The result knowledge. was encouraging. careless heart bowed in submission to the call of Love, and in the same room where he had ridiculed my prayer, he knelt with me confessing faith in Christ, both as Saviour and Lord. The change of life has been maintained, and in

addition, the Lord's name is honoured and His Word read in family worship.

'I'VE GOT JESUS HIMSELF."

"One day I visited an old lady who was on the verge. Near the bed I noticed a crucifix. 'How long have you had this?' I asked. She explained that a clergyman had left it only a few hours before. 'When you feel bad, turn to the Cross and pray,' were his instructions. 'Oh, sir,' she said, fixing her eyes on me and clutching her fingers, 'I don't want this (the crucifix); I want a living Saviour.' I showed her the way of peace through the shed blood of our Lord Jesus Christ, stressing the fact that having died for our sins, He rose again and returned to heaven, there to mediate between God and men. She wanted 'Him,' not 'it'; and after hearing the Message, her mind and heart found rest in the Divine promises. I left the cottage thankful for having been used in enlightening and comforting a soul at the point of death. Later in the day the woman's brother called to see me. 'Ann doesn't want this,' he said, handing me the crucifix. 'She keeps on saying, "I've got Jesus Himself!" Wonderful is the calming effect of the Cross of our Saviour—not the wooden image, but the atonement made once for all for human sin. The woman died in peace, with no fear of the tomb, but in the conscious fellowship of 'the Lamb that was slain, Who liveth again.'

A USEFUL AUXILIARY.

"I find ambulance work a useful adjunct



A quaint - looking couple recently separated by death "Till He come." The woman's story is told on this page.

to missionary enterprise. The nearest doctor being two and a half miles away, I have many opportunities of service along this line. Some months ago an aeroplane flying over South Mimms got into difficulties. In a few seconds there was a crash. I hurried with others to the spot, and found the machine smashed. Happily the airman, though unconscious, was alive. I took charge of the operations, broke away parts of the machine and extricated him without

much difficulty. When the doctor and police arrived they thanked me both for what had been done and for what I had prevented others doing, namely, giving the airman brandy, and putting him on a cart before ascertaining the nature of his injuries. Though his thigh, and arm, and both collarbones were broken, he made a good recovery in due course, and expressed his gratitude to me for assistance given in his distress.

"Passing a cottage one morning, I heard a scream. On entering I found a woman greatly excited, a small artery having burst in the lobe of the ear, causing her great pain. I stopped the bleeding, and the doctor later on said her condition would have been serious but for the first aid. This influenced both husband and wife, who have since sent their children to our Sunday school.

Last year our troop of Scouts won the silver challenge cup open to Scout teams in Hertfordshire for advanced ambulance and home nursing. The boys meet on Sundays for Bible study, and in other ways are influenced for good. In this, as in all else, the objective is that of soul-winning."

Partnership with Christ

HE New Year Gathering of the missionaries took place at the Mission House on January 1st at 3 p.m. The Rev. W. P. Cartwright occupied the Chair, and was supported by Dr. F. B. Meyer, Brig.-Gen. R. N. Gamble, Colonel D. F. Douglas-Jones, Mr. A. W. Stileman, and Mr. Sidney Spiers. After greeting the assembly, the Chairman gave some thoughts for prayer and thanksgiving. When they envisaged the distress of other lands, they had indeed much to be thankful for that they lived in these tight little islands. The Society started the year with a debit balance of £12,000. That was serious, but God was their Banker, and he was reminded that they had been in still worse predicaments. The Lord Jesus taught His disciples to go to God and ask for daily bread, in order that they, His servants, might do their work for Him. They could, therefore, go to God with confidence and ask for the £12,000, which he believed was included in that simple provision. But he wanted all present to make it a matter of self-examination whether there was anything in themselves individually which was hindering God from doing His will.

Mr. Cartwright then read the names of five veterans who had been placed on the retired list during the past year; also six names of brethren who had resigned their service in the Mission for work in other spheres. The assembly rose while he named those who had received the Higher Call, beginning with the beloved Chairman, Mr. F. A. Bevan, who was such a wonderful blessing to the Mission. No fewer than eighteen missionaries had been called home, six on active service and twelve who were on the Disabled Fund. After a further season of prayer, and the reading of Holy Scripture by General Gamble, the Rev. F. B. Meyer, D.D., Minister of Christ Church, Westminster Bridge Road, S.E., gave the following address. He said :-

AN EARLY REMINISCENCE.

"Away back in my own earliest boyhood, one of my first and most vivid recollections is that of being brought into touch with a City missionary, and of giving my savings—four shillings, I think—on behalf of some protégé of his whom he was trying to help. That was my first introduction to the London City Mission, and my relations to you ever since through my beloved and revered friend, Mr. Bevan, have brought me back again and again to that earliest reminiscence.

I wish to speak to you on a verse (r Cor. i. 9) which more than any other has determined my own ministry: 'God is faithful, by whom ye

Notes of an Address delivered to the Missionaries on New Year's Day by the Rev. F. B. Meyer, D.D.

were called unto the fellowship of His Son Jesus Christ our Lord.' The Greek word translated 'fellowship' might equally be rendered 'partnership'; therefore, 'God is faithful, by whom ye were called into the partnership of Jesus Christ.' That my little life has somehow been articulated to His life, and that I am in partnership with Him in His great plan of overthrowing the power of the devil, and bringing His redemption into operation in every human heart, seems the dominant note in one's own life.

FACE-TO-FACE RELATIONSHIP.

As an exemplification of that partnership we may remember what the father said to the elder son in the parable, 'Son, thou art ever with me' (the word is equivalent to, 'You are ever in face-to-face relationship'), the father and the elder son being partners on the estate. 'Son thou art ever with me, and all that I have '—the whole capital—' is thine.'

If we are going to work with anyone, it is very important that we should understand his methods, and if you are going to be to Christ what the glove is to the hand, you should get to know by a quick sympathy what His way of doing things is.

There are four things about our Lord's method on which I should like to speak briefly. First, He realised there was an evident work for Him to do. He said, 'Father I have glorified thee-I have finished the work which Thou gavest me to do.' Surely there is not one man within range of my voice of whom it is not true that God has commissioned and sent him forth to achieve a definite piece of work for Him. All through life we have nothing to do except to carry out and achieve so far as we can the plan of work allotted to us in the economy of Divine grace. If you have visited Cologne Cathedral, you may have seen, after gazing on the exquisite fabric, the room near the altar where is kept the plan of the church which was drawn 800 years ago, and upon which every part of that mighty fane has been built; and probably you and I will be able some day to see in God's archives the draft scheme of our lives. and learn how far we have done the work He gave us to do.

GOD'S PLAN-AND OURS.

Secondly, such work, at all events in our Lord's case, was revealed and influenced by circumstances as they arose. That is an interesting line of study. All through God's dealings with our Lord and the apostles, the incidents as they arose indicated a plan. Some of us, perhaps,

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like Moses, stand on a plateau and see the whole plan of our lives disclosed in a flash, while to other men the tabernacle is unfolded in the outworking of circumstances as they go along. Jairus, for instance, came and asked the Lord to heal his daughter. Our Lord sets out for the place, but as He pursued the path of the Father's providence, which moved before Him like the

fiery pillar before Israel, a woman touched the hem of His garment, and in that He at once saw an addition to the plan which had previously complete. seemed Himself. arrested Tairus although have stood there impatiently, our Lord knew that in stopping to heal He was the woman, creating in the heart of Tairus the consciousness that He, the Lord, was capable of the miracle. When you leave your home in the morning you have your plan-a call of God to some particular bit of work. But here is a woman who touches the hem of your garment. Here is a boy who crosses the street and says, Mother's ill; will you That may be come?' more important than your

cut-and-dried plan, and at the end of the day, though you have spent the morning to get a doctor, or nurse, or an order for the infirmary, you have been laying a trail which is going somehow to work out God's purpose, and help you ultimately to do your other work better than before.

Another illustration is that in which Peter is seen on the housetop praying (Acts x.). He had a vision, but it was the knock of the three men at the door below which accentuated the vision, and gave it effective power in Peter's life. Oh, the constant inter-relation of circumstances! I lay stress more and more upon the tiniest incident, and just as our Lord said that a sparrow did not fall to the ground without our Father, so I do not think a single incident is without His purpose. Moses was a very sensible man when he said, 'I will turn aside and see this great thing.' And he turned aside to good purpose, for God Almighty was in the bush. All of life is sacred,

'And every common bush afire with God; But only he who sees takes off his shoes.'

MORE WORK-MORE POWER.

Thirdly, when you are in God's plan, you have a right to claim God's power for its fulfilment.

'The Father that dwelleth in Me, He doeth these things.' The deepest thought here is that the amount of work you and I are going to do in the world is not what we ourselves do, but what He Just as the Father wrought does through us. through Jesus, so that Jesus said that neither His deeds nor His words were His own, but the Father's acts and voice through Him; so I say to

Christ, 'Pile it on, Lord. pile it on'; for it only means that He must put out more power through me to get it done.

I remember an interview I had with Dr. Wilbur Chapman, who had not had the education which many had in his day, but was put into the ministry by his own conscious of failure. One

genius and gifts. He had taken Dr. Pierson's church in Philadelphia, and the weight of that church was so great that he was perpetual morning he was sitting at his desk preparing to write his resignation and go back to business life. and while the ink on the paper was wet, a girl brought in a copy of the New York Tribune, in which some words of mine were reported to

the effect that it did not matter so much what a man did as what God did through a man. He said, 'Instead of working for God like a slave, I am going to give God the right of thoroughfare through my life.' He then prayed, 'Heavenly Father use me, pour Thy thought, Thy energy through my life,' and he tore the paper up, abandoned all thought of resignation, and went from strength to strength. How often I have said that to missionaries going out to the field! I have got to give Jesus Christ a well oiled instrument, with no friction about it; so that through me He may think, speak, live, and perform all His will.

Fourthly, we need prayer and meditation to obtain adequate power. We learn about the Lord that He was always taking Himself awaystealing away. Take that instance in John ix., where He has healed a man of blindness. They asked the man who had wrought it, and the man did not know, for Jesus had conveyed Himself away from the multitude that was in that place. The whole drift of our Saviour's life was to turn people's thoughts upon the Father. 'I have glorified Thee-I have finished the work Thou gavest Me to do.' How different from many



Rev. F. B. Meyer, B.A., D.D.

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of us! How we like to hear people comment upon our dexterity, our eloquence, upon the freshness and originality of our thought! Oh, that you and I could be lost in the consuming passion that Jesus Christ, should be glorified! When shall we live that people will find us reflectors turning the glory back upon the Lord Who has made us to shine?

WITH GOD ON THE MOUNT.

I want to return to the text to see the infinite beauty of this fellowship. It goes on all the time. Probably if you had to kneel down and pray for three hours, you could not do it. Some can, but most of us are not made that way. Life to me becomes more and more a conversa-There must, of course, be a staple driven in to hold the chain. There must be times when you get on the mountain—times when you make a whole night of it. Many of us, perhaps, spend an hour with the Bible in the early morning before the house begins to stir. You cannot do with much less than an hour, turning the Bible over, soaking yourself in it. And not only turn the pages over, but turn to the Lord. You are here at the doorstep: ask Him how you are to act when you get inside; and when you visit in the street or the sick ward, the lessons of that hour will come back with added strength and grace.

Take the Lord's first miracle at Cana. We are told the disciples believed on Him then. I think they had their doubts at first. They had been brought up by John the Baptist, and John never went to a wedding. But our Lord went straight to a wedding and startled them. Their idea of religion up to that time had been a sort of high asceticism, and we can imagine Peter and the rest of them saying, 'This is a strange master for John the Baptist to have introduced us to.' But they saw how little children crept up to Him and nestled in His lap; and how He was the charm of the whole assembly; hence Peter, after a while, addressing another disciple said, 'I believe in this sort of thing. The religion of John the Baptist is only for a few men made that way.' And they believed in Him. Then note how those servants obeyed Him. Mary said to them, 'Whatsoever He says to you, do it.' She knew not what He would do, but she knew He was going to do something. You never do know what you are going to see when you go along with Christ! And when He said, Fill the waterpots with water,' they did as they were told, without seeing the reason for it. What I admire about those servants is that they filled the jars up to the brim. I like to give

Christ brimming service. As far as I am concerned I am going to fill the jar of opportunity with the whole energy and perseverance and intensity of my soul. Some people think the whole of the water was turned into wine. Even if it had been so, the wine would not have hurt anybody. But I believe the transformation was made in the passage from the jar to the cup. It was water as they took it, but as they poured it out it was wine. I have often wrought on a sermon, and after spending a week on it I have found a good deal more water than anything else in it! Yet when I have ladled it out from the pulpit to the people I have seen them weep, and moved, and saved. The water has been turned into wine. It has become sacramental. The wine stands for the blood of Christ, and I tell you again that if you do your bit to the brim. He will do His, and do it all the time.

"FISHING" FOR SOULS.

Or take that wonderful passage (Luke v. I-II) in which we get the turning-point of Peter's life. 'Launch out into the deep,' said the Lord, and the old man in Peter rose up and said, 'What! go fishing when the sun is hot, and the fish are all down at the bottom!' There was a moment of oscillation in Peter's mind. Many a time in your life and mine there has been a struggle. Who is going to be master: the inner voice or my own will? Peter yielded after a little, and the Lord said, 'Let down the net,' and said it at the most unlikely place in the whole lake. As soon as it was done Peter felt a tug, and it took him all his time not to be pulled over the side of the boat. Oh, the will of Christ! There is no limit to it. When a man goes fishing with Christ and does what Christ tells him, Christ's will co-operates with his own. When Peter came over the load of fish to Christ, his bare feet slipping on their scaly backs, he said, 'You and I will have to part. I am not good enough. I am a sinful man;' and Christ replied, 'You are the sort of man I want. There are plenty of sinners about, but few of them know it and confess it!' It is wonderful to go along with Christ. He catches at anything in you, and says, 'I want that—I want you.' I am so glad He took a sinful man, because I am a sinful man, and I should have done little good had I not known the way of sinners. Life becomes very interesting if it is spent in fellowship and partnership with Christ. He is the most charming of partners, as sweet as a woman, as gentle as a child, yet strong as the immortal Son of God."

After the singing of "All hail the power," Dr. Meyer closed the meeting with prayer.

"Is there to-day a firmer hold upon the things that alone endure and are eternal? Is there a higher tone of morality in all classes of Society? If there was ever a time when the work of the London City Mission was necessary as a contribution to national well-being, it is now."—Dr. J. Stuart Holden.

The Story of Andrew Strong

FEW things rejoice a missionary's heart more than watching the progress through life of men and women who owe their salvation, under God, to his ministry. The present narrative is in that category.

We will call him Andrew Strong, though his birth certificate bears a different name. Born of drunken parents in a workhouse, reared amid evil surroundings, a graduate of the gutter, he early figured in police courts either for gambling or as a truant from school. Discerning his aptitude and ready wit, his father, who was in the theatrical profession, placed him under a prize-fighter with a view to a stage career. But "the Providence that shapes our ends" worked otherwise, and in consequence of his parents' separation on the ground of mutual unfaithfulness, the plan for Andrew's future fell through.

Thus neglected and exposed to many perils, the lad reached his eighteenth year, with very little education, save in the art of "touting" at railway stations whereby he managed to earn a precarious living. His first regular employment was in the cellar of a distillery, where the monetary benefit was countered by a moral test, which found him wanting, as one might expect. His leisure, he says, was spent in the pleasures of sin, and he recalls how evil habits, like noxious weeds, grew apace both in heart and life. Handicapped from the start, a victim to evil tendencies, uncared for and unloved, what wonder his erring feet carried him far down the broad way?

THE SOUL'S AWAKENING.

The missionary who reports the incident goes on:

"One Sabbath evening, strolling aimlessly through the district, young Strong stopped and listened to the preaching of the Cross at our outdoor meeting, but without any apparent interest. He refused a tract and was cynical when invited to the Mission Room service by a young woman who had herself recently come into the light through our efforts. The indifference was only skin deep—mere camouflage in fact. Indeed, it is clear on looking back that his soul that

"Ransomed, healed, restored, forgiven, who like thee His praise should sing?"

night was awakened by the Redeeming Word. Thenceforth he felt his estrangement from God; a keen sense of wrong, a sharp pricking of conscience gave him concern, leading him a week later to return to the place of Gospel testimony. He was now thoroughly subdued; no more feigned indifference, no cynicism, no refusal of spiritual help. Spoken to at the close of the meeting. he admitted his anxiety, and at my request accompanied me to the hall for conversation and prayer. Andrew Strong dates from that hour his release from the power and pollution of sin. Convinced of his lost estate, disposed by the Holy Spirit to forsake his mode of life, he turned wholeheartedly to the Lord Jesus Christ Who saves to the uttermost all who come unto God by Him. The workers had fellowship with me in prayer for Andrew's deliverance; and now that prayer had prevailed, they rose from their knees, singing triumphantly with hands joined:

> 'Tis done, the great transaction's done, I am my Lord's and He is mine; He drew me and I followed on, Charmed to confess the Voice Divine.'

"Presented with a Bible, and assued of the prayers and good wishes of God's people, he went forth 'a new man in Christ Jesus.' But he soon discovered that life in Christ means opposition from the world, and sometimes, what is harder to bear, the scorn of one's kith and kin. 'A nine days' wonder,' was his mother's prediction on hearing of the change; but nine years have since passed, leaving him with a deeper sense than ever of the preciousness of Christ and His pardoning love.

THE HAND ON THE HELM.

"A few months after conversion, an incident occurred which greatly strengthened and encouraged him in his upward course. Badly needing a pair of boots, and having no money, he knelt down before going to work and asked God to make it possible for him to get them. The same day, while journeying to the City through the rain to deliver a message, one of his boots gave way, and on returning his master noticed it was tied together with string. Eliciting the facts

he at once handed him a sovereign, bidding him purchase a new pair on his way home. Such a kindness, coming from one who was not usually sympathetic, was interpreted as an answer to prayer, and a sure sign that God was at the helm.

"Andrew by degrees developed into a useful and devoted worker, with a gift for preaching and personal work that endeared him to many hearts. Said a Jew to me after hearing his first address in the open air, 'If that fellow goes straight I'll believe in Jesus Christ myself.' His fellowship in the Gospel is a help and a joy beyond expression. Frequently in London, and in the hopfields during his holiday, he has seconded my efforts, and more than once has had temporary charge of of my mission hall work. A loyal member of a Christian Church, he owes much to pastoral oversight and instruction, while his services as an evangelist have borne fruit in different directions.

"Our story ends with a marriage chime. A year or so after Andrew was brought in, Miss B., a regular attendant at our mission services, also decided for the Lord, and consecrated her voice to His service. A friendship followed, then a courtship; and after four years they were married 'in the

Lord,' since when they have laboured together in speech and song, many seals being given to their ministry. To-day, a happy Christian home, and two bonnie boys, are elements in their joy that ever and anon overflows as they reflect upon God's



WITH CHRIST IN LONDON.

(An echo of "With Christ in Flanders.")



'Twas easy then to know that Thou wast present— Upon the battlefield—so very present.

The need of Thee appeared to be so great:
Each deadly flash seemed to reveal Thy features—
The smoke of cannon could not hide Thy features—
Yes, Thou wast present in that Hour of Fate.

But now it is more difficult to find Thee—
Yes, difficult to spare a thought to find Thee—
We feel the need less now, and are content:
The "Music Halls" and "Pictures" seem to hide Thee—
The laughing, chaffing crowds conspire to hide Thee—
It was so different when Life seemed spent.

But here the want is great as in the trenches—
Though we may feel it not as in the trenches—
Still this new restlessness cries out for Thee:
O Christ! we need Thee in the streets of London—
Though we forget it in the streets of London—
And Thou art near us, but we do not see.

Indeed we fear that here is greater danger—
Than Ypres and Arras, a greater danger—
A danger that Thou pass out of our Life!
Whitechapel, Shoreditch, Strand and Piccadilly—
Yes, all the flaunting snares of Piccadilly—
With vaster dangers to our souls are rife.

Thy Pierced Feet came when our own were bleeding—
We hailed Thy thorn-crowned brow when ours was bleeding—
But these in London seem quite out of place!
Yet there are guilty souls—help with Thy wounding!
Spirits distressed—that was part of Thy wounding!
London—our London—needs Thy Saving Grace.

We thought we heard Thee in the fields of Flanders— Thy "Fear not" reached us in the fields of Flanders— Speak to us in Cheapside and Bloomsbury! See! We are busied with another conflict— The World, Sin, Flesh, conspire in cruel conflict— Say, O forgotten Christ: "Look unto Me!"

WILLIAM OLNEY.

loving-kindness that has attended their path. The conversion of Andrew Strong illustrates in a marked way the great saying, 'If any man be in Christ he is a new creation, old things are passed away, behold all things are become new.'"

"Do all in the name of the Lord Col. iii. 16.

Deputation Intelligence.

Notes and Incidents, with Extracts from Speeches delivered at Auxiliary and other Meetings under the Auspices of the Mission.

"WELL DONE!" "Ye have well done that ye did communicate."-Phil. iv. 18.

N interesting meeting was held recently at Kelso, N.B., in the Hall of Trinity U.F. Church, of which Sir W. Robertson Nicoll was once pastor," writes our Secretary for Scotland. "Five ministers were present, two of whom promised meetings in their churches later on for the advocacy of our work. Miss Mein, who is over eighty years of age, and crippled, went round in her chair and distributed the invitations. A wonderful old lady, she has collected for the Mission for fifty years, and done much to sustain and increase sympathy and support in its behalf. New subscribers were secured, and the offertory amounted to £5 10s."

M

"At Allan Park Church, Stirling, on a recent Sabbath, the Rev. A. M. Johnston had with him in the pulpit Mr. F. W. Cannon, Secretary of the Scottish Auxiliary of the London City Mission, who has come to Stirling to take up the post so long and honourably held by Rev. Mr. Arnold, on the latter's retirement on account of advancing years," says the Stirling Observer. "Mr. Cannon delivered an excellent address in which he depicted the kind of work he had been engaged in during the past twentyfive years as a slum missionary in the great Metropolis, and there was pathos in his description of his encounters with the underworld in that hotbed of infamy. He concluded with an eloquent appeal on behalf of the Mission, which was also supplemented by a few words from the Rev. Mr. Johnston. A retiring collection yielded £7 8s. 10d.

Mr. Cannon has taken up residence in

Stirling, and has joined the fellowship of

The Ladies' Missionary Working Party of the United Free High Church at Nairn have for many years donated £5 from their funds for the L.C.M. This year Mrs. Michael, in the name of the friends, has sent £7, for which we are grateful.

At Aberdeen, despite almost Arctic weather, a goodly number of friends accepted

Mrs. Ogilvie's invitation to a drawing-room meeting over which Rev. Professor Dr. James Stalker presided. The secretary's address was listened to with deep and sympathetic interest, the resulting collection amounting to £12 15s.

Mr. W. J. Prentice, one of our country secretaries, writes: "Presiding over a wellattended meeting in the Parish Room, Shirlev. the vicar (Rev. T. W. H. Jacob) said he supported the L.C.M. for its faithfulness to the old Gospel and the basic principles of the Kingdom of God. record given of work amongst coalies and in military camps was evidently appreciated, and since the meeting applications have been received for about forty sheet almanacs illustrating the Society's activities.

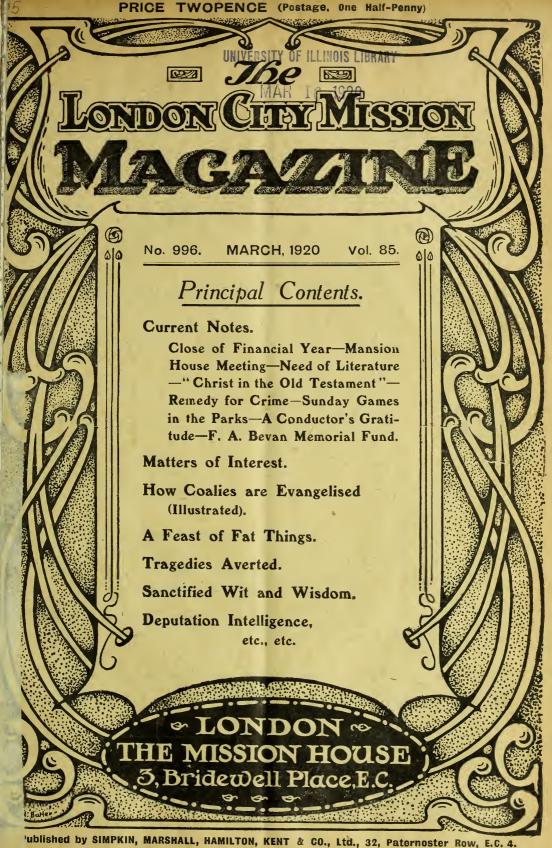
"During a recent visit to Ipswich, where I addressed the congregation of St. Helen's Church in behalf of the Society's funds, I called at the local gaol, and by permission of the governor, sung and spoke to the prisoners, one of whom, on returning to his cell, begged the chaplain to procure him a copy of the solo 'Just the Same,' that he might have it on his release."

By the kind invitation of Miss Cooper, of Ercildonne, Southampton, a drawing-room meeting was held last December when Mr. H. F. Pennick, missionary to navvies, gave a deeply interesting account of his efforts to win for Christ these hardy sons of toil. The Vicar of St. Barnabas (Rev. E. Payne) commented from the chair on the ready and suitable answers the deputation had been able to give to the difficult questions met with during visitation, showing that the Society's agents were equipped both mentally and spiritually for their arduous duties.

As announced last month, a Sale of Work will be held on behalf of the Mission

at "Hillside," 6, Twyford Crescent, Acton, W.3, on Wednesday, March, 10th, at 3 p.m. Any articles for sale will be thankfully received by Mrs. Vincent at the above address.

Allan Park Church."



COMMITTEE.

THE

Chairman of the Mission.

Treasurer and Acting Chairman. W. G. Bradshaw, Esq.

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Sir Douglas Fox, Past President Inst. C.B.
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D.D. Rev. the Hon. Canon W. Talbot Rice, M.A.

General Secretary. Rev. W. P. Cartwright, M.A.

Bankers.
Barclays Bank, Ltd.

Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

300 MISSIONARIES EMPLOYED.

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Preliminary Notice.

85th ANNIVERSARY CELEBRATION

CENTRAL HALL,

WESTMINSTER, S.W.,

ON

Wednesday, 5th May.

GREAT MEETINGS

AFTERNOON at 3 p.m. EVENING at 7 p.m.

PLEASE BOOK THE DATE AND NOTE:—

The New Venue—NOT Queen's Hall;
The New Day—NOT Friday;
The New Time—NOT 11 a.m.;
The New Feature—NOT One Meeting but Two.

Full Particulars will be announced next Month.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

A REQUEST.

After reading this Magazine, kindly pass it on that others may be informed and encouraged :: :: ::

THANK YOU!

No. 996.

MARCH, 1920.

Vol. LXXXV.

CURRENT NOTES.

CLOSE OF FINANCIAL YEAR. As the Society's financialyear ends on the 31st instant, treasurers and secretaries of associations are especially

requested to make such arrangements as will enable them to forward their final remittances of subscriptions and collections, together with lists of contributors, by the 28th of the present month, if possible, or not later than the 31st, when the books definitely close.

SECURE A TICKET TO-DAY! By the kindness of the Lord Mayor of London, a meeting on behalf of the Mission will be held (D.V.)

at the Mansion House on Thursday, March 18th, at 4 p.m., preceded by a musical programme at 3.30. speakers and supporters will include the Rev. Preb. C. J. Proctor, M.A., Vicar and Rural Dean of Islington; the Rev. J. Morgan Gibbon, ex-chairman of the Congregational Union; W. G. Bradshaw, Esq., the Society's Treasurer; Sir Andrew Wingate, K.C.I.E., Sir Alfred Yeo, M.P., Sir Harry Veitch, Sir R. Murray Hyslop, Brig.-General R. N. Gamble, C.B., D.S.O., and other well-known friends of the Mission. For thirty-three years in succession the cause of the L.C.M. has been advocated within the hospitable walls of the Mansion House, and it is hoped this year to enlist new helpers from among those whose interests are bound up more or less with the City. Cards of admission will be forwarded on application to the Secretaries.

NEED FOR It would materially assist the work at the present juncture if a few generous grants of Gospel tracts and periodicals were forthcoming, as the monthly purchases leave no margin for

special demands, neither will the financial position permit an increased expenditure under this head. Possibly some of the Christian publishing houses (to whom the Society is already indebted for occasional help) have surplus stocks they could spare, or smaller quantities from individuals would be welcome, provided the messages are suitable and to the point. Two friends who greatly valued this form of ministry have recently died, one of whom for many years supplied fifty missionaries with monthly parcels of tracts, while the other forwarded large supplies of periodicals (back numbers) that found grateful acceptance, both in public institutions and the homes of the poor.

CHRIST IN THE OLD TESTA: MENT. The current issue of the Bible League Quarterly (40, Great James Street, W.C.) contains a thoughtful and

characteristic paper by the Rev. Martin Anstey (late Secretary of the L.C.M.) on "Christ in the Old Testament." The quotations below are culled from three of the Seven Postulates that form the structure of what is a really valuable contribution to the Christology of the Old Testament, which the Bible League would do well to issue in booklet form:

(I) "God is made known to us in Holy Scripture. He is made definite to us in Jesus Christ, and He is made accessible

to us in the Holy Spirit."

(2) "If we believe in the universal sovereignty of God in any real sense at all, we must admit that He retains in His own hands, and controls by His own power, the destiny of men and nations. If this be true of events in general, it must be true of the central event of all history, the advent of the Messiah, and the redemption of the race wrought out by Him." (3) "God does not reveal His Will by a direct communication to each individual afresh, but He has caused a written record to be made by those to whom He has communicated His Will, or by others whom He has specially qualified or inspired for this purpose."

It is a matter for thankfulness that Mr. Anstey's health has so much improved as to once more permit him, within limits,

to minister in holy things.

THE The marked increase in REMEDY crime and acts of violence FOR is doubtless part of the CRIME. entail of the war. Human nature being what it is, the outburst, though much deplored, is hardly a matter for surprise; but it must be something of a disillusionment for those who imagined "a better England" would immediately follow the setting up of new standards of living. The "hold-ups" at banks, post offices, and cinemas may, to some extent, be attributed to the exhibition of objectionable films (mostly imported), whose influence is fatal to weak minds, and derogatory to public morals. What is the remedy? Criminologists advocate longer terms of imprisonment, or the infliction of physical pain. The iminfliction of physical pain. mediate concession of wage demands is also suggested, while others think the "tightening up" of vigilance bodies would meet the case. Whatever may be said for or against these remedies none of them touch the root cause, for deeper than the present depreciation in human values, and the clamour and discontent inseparable from labour troubles, is the grim fact that crime is a deliberate sin against the laws of God. For this no remedy exists apart from the cleansing efficacy of the Redeemer's blood. But that is sufficient and inexhaustible, and, as these pages continually show, jail-birds, desperadoes, and the abnormally minded, can be renewed permanently by its all-conquering power. The sovereign remedy for crime, as for every sin, is the preaching of, and obedience to, "the Word of the Cross."

SUNDAY GAMES IN THE PARKS. In view of the decision of the Parks Committee of the London County Council to recommend the latter to

permit lawn tennis and other games in

the parks under their control on Sundays a deputation from the Imperial Sunday Alliance (including two representatives of the London City Mission) recently waited upon the Parks Committee to protest against the proposal. The safeguarding of the Day of Rest was urged on many grounds, particularly in the interest of the tens of thousands of young people who attend schools and religious services on Sunday afternoons. Whatever may be decided upon,* there is little doubt that London's example will be followed by provincial bodies, and therefore the situation is of the gravest. pity is that Christian leaders offer divided counsels in the matter. A Church Dignitary, in a recent article, quotes with approval a saying that "The Church's holy day" ought to be "the people's holiday," while the Puritans are tilted at for denouncing the Declaration by James I. and Charles I., viz., "that after the end of Divine Service our good people be not disturbed, letted, or discouraged from our lawful recreations such as dancing (either men or women), archery, leaping, and the like. Possibly a strict Puritanism would be too burdensome for the present age, while a Jewish Sabbath is, of course, out of the question; nevertheless our Lord's words, "the Sabbath was made for man," recognise the need of a rest day for mind and body, while history and observation show conclusively that its non-observance is a cause of moral and national decline.

"Nearly twenty years A CON= ago," writes a missionary DUCTOR'S GRATITUDE to tram and busmen, "a conductor under somewhat romantic circumstances yielded himself to God while visiting my home. A week later his good wife registered her decision. Both made rapid progress in divine things, and soon identified themselves with the fellowship and service of the Church. Every year since, on the anniversary of his conversion, the conductor has written me a letter, witnessing to the Lord's unfailing goodness and grace. To-day (February 17th) I received the following:

"MY DEAR FRIEND,—Once more the anniversary of my spiritual birth-

^{*} Since this was written the proposal has been rejected by a two-to-one majority.

day (Shrove Tuesday) has arrived. With all the sweet and happy memories of the past, we can surely say, 'Surely goodness and mercy have followed us all our days.' Many years have passed since we met in your home at H-, but the love of God is as fresh to-day as it was then. I often feel how great must be His compassion toward this lost and ruined world, when so many people are asking what is wrong with the times. My own answer to them is, 'Get right with God and the times will right themselves.' The Lord is good—and we are fully satisfied in Him.—From your old convert,

" K. J."

"F. A. BEVAN MEMORIAL FUND."

The Committee beg to call attention to this Fund, recently inaugurated for the purpose of doing honour to

purpose of doing honour to the memory of the Society's late Chairman and Treasurer, by raising the sum of £25,000 for the maintenance of the work of six missionaries in exceptionally needy districts, which must otherwise be given up. Probably a few who read these lines, and who revered Mr. Bevan for his works' sake, could without encroaching upon their capital give fr.000 towards this object. Two friends, as stated last month, have each promised £500; many could give £100; scores, if not hundreds, could give fio. As to the character of the Memorial, three considerations are urged in its favour: First and chiefly, it will conduce to the glory of the Lord Jesus Christ and the extension of His kingdom; second, it accords perfectly with Mr. Bevan's frequently expressed views with regard to evangelistic effort; third, it will add to the sum of human happiness and grow in usefulness as years pass, which can hardly be said of any memorial made with hands. Our late beloved leader during fifty years gave liberally of his time and strength, means and ability, in the best interests of the poor of London, and it is confidently expected that the remembrance of so honourable a record will dispose a multitude of all classes to do their part in making the appeal a success.

MATTERS OF INTEREST.

The Society has lost a devoted friend and helper by the death, on the 2nd ultimo, of Mrs. Bedwell, of Torquay. A lady of sweet disposition and beautiful character, she loved the Mission and its work and subscribed anonymously beyond her means to its various funds.

Mr. A. Denner, after serving for two years in France with the Y.M.C.A., has rejoined the Mission, and taken up important work in Upper Holloway (Andover Road District).

The Society's missionary in Westminster (Pear Street) who "caught fire" while playing the part of Father Christmas at a poor children's social, and was badly burnt, has, we are happy to state, made a good recovery.

In view of the Liquor Trade Propaganda now in progress, the following extract from the King's speech at the opening of Parliament last month is worth preserving: "Experience during the war showed clearly the injurious effects upon national efficiency, of the excessive consumption of strong drink, and the amelioration both in health and efficiency which followed appropriate measures of regulation and control."

A small booklet on "The Policy, Operations and Progress of the London City Mission" has been prepared for the use of local secretaries and other friends, who may be willing to enclose copies in their private letters, or hand them to fellow Church members, or otherwise place them to advantage. Apply to the Publication Department stating the number of booklets required.

Box collections often reach the Mission House from strange places. A few days ago one such was handed in "from the men employed at the Crescent Wine Vaults, London Docks, in appreciation of the visits paid to us by the City missionary from time to time."

"The L.C.M. Magazine is one of the most interesting monthlies I ever see," writes a lady, who ordered copies to be sent to twelve likely helpers, one of whom has since subscribed two guineas in aid of the work. Doubtless if other friends assisted the Mission in this way, increased support would speedily result.

At our Malham Road Hall (Forest Hill), following a Sunday evening appeal by the district secretary, £2 was collected for the Society, bringing the annual offering from this centre up to £10. Next morning the local missionary took from his letter box a faded envelope containing a £1 Treasury Note. Written across the envelope, which was fastened with a safety pin, were the words, "For the L.C.M." Such is the gratitude of the poor.

By GEORGE PEARCE

TO write of such an eventful year as the one just ended is not easy. If it has brought new difficulties and problems, it has also

A Heartening Review of a Year's Christian effort among London Coalies, 20,000 of whom, all told, are visited by five missionaries, specially fitted and equipped for the work.

lems, it has also given us new occasion for praise, as God has displayed His faithfulness. Again and again it has been my joy to lead men to the Saviour; old and young. Never had I a better hearing, or easier access to them, especially among men back from the Army. I sing and speak to them definitely on spiritual matters, getting their ear and also their attention, but what I long for all the time is their conversion.

Men have not returned from the Army anxious for God, as so many declared would be the case. If anything, they are less inclined to spiritual things. Even professing Christians are less earnest, more worldly, and apparently swallowed up in the human method of making a better world, instead of yielding to God, and falling in with *His* method of blessing the world by sending His Son to reign and rule.

PRESENT-DAY CONDITIONS.

Infidelity so-called is of the kind that refuses to submit to God, rather than doubt His existence. It is really Agnosticism.

Love of pleasure has increased by leaps and bounds, as may be seen by the rapid building of cinemas, which fill as fast as they are ready. They do incalculable harm to my men and their families. Men spend their Sundays gardening, fishing, visiting and parks. friends The day is treated as a holiday, and used simply to gratify self.

The labour unrest has furthered the cause of Socialism among our men, and we have to be very careful how we deal with them about it. With all these obstacles, I have determined not to entertain the prodigal in the far country, but to lead him to repent, and turn to

God, and bring forth works meet for repentance.

I am confident our visits do a lot to counteract the bad influence of lawlessness

and extreme Socialism. I show them what the Word of God teaches, for masters and men, pointing out that it is the absence of this, and the neglect of God's Word, that accounts for the mess we find ourselves in; and that the remedy is not in agitation, in Unions, or in Governments, but in repentance, and a return to the ways of God.

Gambling has a tremendous hold on the men. I am constantly fighting it, conscious of its fascinating yet damning effects.

Drunkenness has been less among coalies than I have ever known. The men are not teetotal; but the shorter hours public-houses are open, and the increased cost of liquors accounts for it.

The language one hears is, on the whole, very bad. Being alone in the yards, men can indulge without outsiders hearing it, and so it becomes the habit of their lives. Not that they use it so much before me: I hear more bad language from clerks and managers than from the coalies. Several cases I know where men have given it

up through my taking them aside and dealing with them about it. "We're off to dinner," said a gang of men just leaving their lobby. me," said I, "what is your greatest sin, and I will advise you how to deal with it." They burst out laughing, and one man, pointing to a mate. said. swears terrible, sir!" I asked if they could give me a minute to relate a war incident. I then told of a dying man who in his last moments asked the nurse to lift him up. Greatly troubled, he asked, "Can I undo?" "Undo what?" He mentioned a Christian lad coming to his barracks and kneeling in prayer.



A cheerful group listening to a Carman's Story of how, when in France, he "collared the missionary and his baby organ," and run him off to the dug-out for a song with his pals.

He told how he crept up and blasphemed in the lad's ear as he prayed. He continued to do this until the lad gave up praying and swore and blasphemed worse than himself. Before receiving his own shot, he saw this lad dying, and heard him pouring out oaths and curses. "And now," said the dying man, "I am to go into the presence of God to answer for ruining that lad's soul." coalies were evidently laid hold of by the story. Said one man later, "Our mate hasn't swore since your talk; he is afraid, and we dare not make him, after that yarn you told us."



A Dinner-hour Meeting in the open. Thousands of these grimy toilers are thus reached with the Gospel Message.

THE EX-SERVICE MEN.

"Demobbed" men have got back to their old jobs. Many of these I saw in France. I enquired for one man in a yard where he used to work, saying I had met him at the Front. "He is back, sir, and—here he comes." "Frenchie," as he is called, caught sight of me, jumped out of his van, and gave me a real welcome. It was very funny to hear him tell the others how he saw me in khaki, collared me as a prisoner, and, with my baby organ, took me off to his dug-out for a song with his pals. "It was the best bit of cheer, lads, I had over the duck pond," was his comment.

When reaching a lobby one day, the men said they were sorry, but they were just off for a drink. Would I amuse myself with the one man who was not going with them, till they returned? After a chat they decided to wait for a song. This was an invitation, speaking of God's voice bidding men "Come." I told the men I was of the opinion that at some time in life God speaks to every one with a view to their salvation. Sometimes by sickness, death, loss, and in other ways. I said I would like to know the opinion of each of them about it. At first they hung fire, until I put my hand on the knee of a heavy beer-drinker who was sitting by me and said, "Now, old friend, has God at any time spoken to you?" After a pause he said, "To be quite honest, sir, yes!" He then spoke of a country home where he used to attend a small place of worship as a boy; and how, every time he saw a godly butcher, he wished he "Your visits, sir, have the was like him. same effect on me, " he said. One after another, the men told of times when God had spoken

to them, especially at the Front. I fear that in most cases the Word spoken did not profit them, for want of faith.

A "BOOKIE" MAKES GOOD.

Two years ago, a licensed victualler, who was also a racing book-maker, was won for God in France. Not only was he led from a life of extreme licentiousness to purity, a wonder to all who had known him, but he actually got special leave from France to come home and get out of his business, in spite of great opposition from his wife, who doubted the reality of his conversion. He was an officer in England after the Armistice, and was much used of God. I was lately in Yorkshire near his home, and so called to see his wife. He came home for a few hours' leave, and hearing that I was again to visit the town, he spent the morning meeting every train till mine arrived. We had tea together, and he took me to see his friends and relatives who, although two years have passed since the change, can now hardly believe their own eyes. He recently was offered a large salary to take over a new licensed house as soon as he got out of khaki, but he at once refused, saying that he was now looking above for directions, and would spend his life to the glory of God, and if possible entirely in His service. Since then he has returned to civil life. He was a splendid help to me in visiting the billets in a French town, and also at openair meetings in labour camps. He has been most concerned over his wife's conversion, and we have together prayed for it. Strange to say, when in Yorkshire on deputation I found her with her parents, and was able to have prayer with her. Later I was conducting a Mission

near their home, and the husband (being a wonderful example of God's saving grace) came and helped me, preaching in the very town where he used to own a licensed house, and lived a most wicked life.

HIS FIRST PRAYER.

One man deciding for Christ, when I asked him to kneel down and thank God, prayed as follows: "God, you know I have never prayed before in my life. You also know that when I was two years old my father died, leaving my mother with seven of us. You know that I haven't had the advantages that other fellows have had. and how my life has been a life of sin and failure. I thank You for what I have heard from Mr. P., clearing up the difficulties in my mind. I thank You for what Jesus has done for me; and now I will do better, if You will help me as You say You will." It was so real, and reminded me of the publican's prayer. He left me to go back to live among the most ungodly companions at his work: men who were scoffers and blasphemers. How much these babes in Christ need the divine help in such terrible conditions, and how we should pray for them! So few of us know what it means for a man to make a stand for God in such surroundings.

Another striking case was that of a man who came to me, saying he was in so great distress, that he had difficulty in keeping from taking his life. He said, "Sir, I either decide to be a Christian, or I will destroy myself; it is to be decision or destruction." He told me a sad story of a wasted life, and also of a great sin against his wife and family. God gave him liberty as he rested on Christ for full salvation. His wretched, lustful past was forgiven by God, and he was truly "born again." I

reminded him that his repentance and conversion would be proved by his conduct, and that he must openly confess to his wife the injury, and seek her forgiveness. It was a great test, but God gave him the grace to do it; also giving his wife grace to forgive him. They are now together living for God, and the husband has been used in leading others to the Friend of sinners.

I was asked to go and see the wife of one, who told me she was on the point of decision. As I talked with her in the home, she got up, and kneeling at the chair, she confessed her sin aloud to God, and accepted the Lord Jesus as her Saviour. It was my privilege a few days later to bring two others in the same family into touch with God.

At a meeting one Sunday night when making an appeal after speaking on repentance, fifteen adults, mostly men recently from the Army, willingly yielded to Christ. Weeks after they were all standing true. Never shall I forget an old aged Christian woman, as I left, saying, "Oh sir, do let me shake your hand; my boy that I have prayed for many years has decided; and my poor heart is full. God bless you for ever." I felt that she gave me a real blessing.

COLONIALS CONVERTED.

Men are constantly writing or coming to see me, whom I have met either in home camps or in France. Colonials won for God have stayed with me in my home before returning. From one camp alone this year I knew of sixteen Australians to whom God graciously used me in their conversion. They have now returned, and keep up correspondence with me. Four have gone in for Christian work altogether. One New Zealander came to tell me he lacked courage He felt after I had spoken on Romans xii. I,

and called for surrender, that he must decide. He did. He came again to see me, and sitting by the fire, he wept bitterly over an evil life. God had given him courage to trust: did I think he could obtain courage to witness for God and so win others? We prayed over it till he claimed promise, and then proved it by bringing to me many men in soul trouble.

Then he went to France; and we again prayed for courage, and God gave it, bringing him back



Mr. Geo. Pearce (centre) with a company of Australians, all of whom (except one) were brought to God through his song ministry at home and abroad.

well—physically and spiritually. His last act before going home was also courageous; for he came to tell me how he had met a Salvation Army lass, offered to marry her, and that together they were going back to New Zealand to devote their lives entirely to God! This has now taken place, and God is using them. Romans xii. I, will always remind me of Macintosh's many courageous acts.

After a lecture for the L.C.M. in a northern seaside town, a gentleman asked if he could be allowed to say a word? "I am just demobilised after three years' fighting in France," he said. "Being here for a short rest, I saw this lecture advertised, and came especially to hear lecturer. He doesn't know me; but in 'the big push,' before going into action, I heard the lecturer sing and speak. What he said proved a great blessing in my life, and the Gospel song he has just sung was the one I heard him sing a few hours before facing a veritable hell. What it meant to me I can never tell; but I do thank him. That was over a year ago; but my life was changed through it."

A man who was in utter despair came to me in dire need, and I was helped to

lead him to the Saviour. Shortly after he wrote: "My spirit is almost bursting the bounds of its habitation. Such joy in God I have never experienced before; because I suppose I have never been there till now. In all seriousness I can say through the grace given me, 'Old things have passed away, and all things are become new,' and 'all things are of God, Who hath reconciled me to Himself by Jesus Christ.' I can now sing, 'Oh, happy day, that fixed my choice.'"

HOW GOD LEADS.

One morning, in a strange way, I was three times prevented from leaving home, although packed and ready to begin my travels. Feeling possibly that God was in it, I decided to wait till after dinner. Meantime I took a walk round Islington market. Here I discerned the Lord's hand in causing me to be hindered. One of my men, a Christian, had been working since the war in camps, all over England. The effect of this was that he had lost spiritually. His own wife had turned against him, leading him

when at home a very wretched life. If I ever called, she made it worse for him; if I wrote, she tore up the letters. He had asked me not to call or write because of this. For a week he had been much on my heart, as I had prayed for him. A day before, I had started writing a letter to him, but feeling that it might add to his trouble I tore it up. Now, in the crowd,

who should come to me but the very man! We talked matters over, and I begged him to live straight. I could see he was unhappy and quite unable to express his feelings. Later in the day, he called at my house, giving me a further opportunity for earnest conversation. As we prayed, he admitted his coldness and backsliding; earnestly confessing his sin, and believing for God's forgiveness. With me he saw God's leading, and went away full of joy. After a few weeks I had a press cutting from a Midland town, telling how large audience listened to the story of a one-time drunkard who before his conversion through a missioner of the London City Mission, had been nineteen times in prison. From several centres I have had letters

A quiet talk with a Coalie, whose son was savingly influenced by a letter sent to him by the Missionary during the War.

telling of conversions as the result of his services.

The foregoing gives some idea of the work God has placed in my hands, and some of the many visible results, showing that His blessing has been granted. In addition to visiting daily in the yards, there are numerous duties springing out of the work; getting situations, visiting sick men at home and in hospitals, seeing friends in trouble of all kinds; going to police courts for men; getting children in homes, and away for holidays, etc., keeping one's hands constantly busy.

For all the help received from Christian merchants, coalies and friends, I am grateful to God. Our Lord Jesus is, I believe, soon coming again, and all those who are really His will be taken to be with Him, and among them all those won this year, whether at home or in distant parts of the earth. If He tarries yet another year, and is pleased to spare me as His witness, I can only pray He may be pleased still to use me as a co-worker in setting up His Kingdom in the hearts of men.

"Whensoever ye

will ye may do

Mark xiv. 7.

them good."-

Deputation Intelligence.

Notes of Meetings and Extracts from Speeches delivered under the Auspices of the Mission.

"WELL DONE!"

"Ye have well done that ye did communicate."— Phil. iv. 18.

THE following have kindly joined the Reference Committee of the Society's Scottish Auxiliaries: The Rev. Professor A. B. Macaulay, D.D., of Glasgow U.F. College, and the Rev. J. A. Robertson, M.A., of Ballater, Bruce Lecturer (1917) and author of the "Spiritual Pilgrimage of Jesus," a book finely written and characterised by deep spiritual insight and power.

By the kindness of the ministers of the Dumbarton U.F. churches, our Secretary (Mr. F. W. Cannon) recently preached from their pulpits in the interests of the Mission. Despite stormy weather, good congregations

assembled, much sympathy was aroused, and retiring collections taken for the work.

Successful meetings were held at *Uddingston*, *N.B.*, January 24th-25th, the lantern lecture on the Saturday evening being a popular feature. On Sabbath forenoon the Secretary preached in the Baptist Church (Rev. W. Galbraith), addressed the P.S.A. in the afternoon, and conducted a lantern service at night in the George Scott Memorial Hall, Broomhouse. Many new boxholders and subscribers were registered, and generous retiring collections given. Thanks are due to our hon. local treasurer, Miss M. Barr, who had charge of the arrangements.

A meeting held in the Church Room at *Matfield*, under the chairmanship of the vicar (Rev. A. Tomlinson), has stirred up new interest in the Society's work. On the day of the meeting, the vicar, by a strange coincidence, met a relative of his who bore witness as follows to the value of the Mission: "Tell your people," he said, "that we clergy do not know what we should do without the help of the missionaries in our London parishes." This was the first meeting held in Matfield since 1914, and despite tempestuous weather, some of the attendants walked two or three miles.

The offering amounted to £7 15s. 5d., and the hon. secretary, H. Storr, Esq., of Matfield

Court, who has been associated with the Mission for over fifty years, is as enthusiastic as ever in his support of those Societies that appealed to his father sixty years ago.

Our hon. secretary and treasurer at *Tonbridge* (Miss M. Pattison) arranged a successful meeting in the parish room, on January 30th, the Rev. S. H. Clarke presiding. The deputation (Mr. W. J. Prentice) reports well of his visit, the sympathy of old and new friends being due in no small measure to the earnest work of Miss Pattison since 1887. The vicar cordially endorsed the appeal for increased funds, and a good collection, with promises of fresh help, was the result.

Mr. A. West, missionary to gipsies, writes with reference to a short deputation tour in Suffolk: "Though the weather was bad, the Church services on behalf of the Society were fairly well attended. At Wickham Market, the vicar, who had only taken up duty in the parish the day before, was glad that his first meeting was connected with the L.C.M. 'When in France,' he said, 'I had the help of an enlisted missionary, whose services I valued greatly.' He commended the Mission to the prayers of his people and appealed earnestly in its favour. At Dallinghoo (the scene of the late Rev. Stewart Walford's ministry) the present vicar showed me much kindness. meeting was enjoyed, though the attendance suffered by the wet weather. Facing the gale, the Vicar of Framsden walked five miles to the church service. At the close a man called on him saying he had been impressed with the address; a woman also, in the next parish, who was thought to be hardened by loss and suffering, could not restrain her tears as I told of God s saving work among the gipsies. 'These meetings,' added the vicar gratefully, 'do my people good.' I addressed the congregation at Pettaugh Church on Lord's Day morning, January 25th, and spoke at the mission room service later in the day."

A Feast of Fat Things

THE annual Week of Prayer (January 19th-23rd), held in the Lecture Hall at the Mission House, was a time of real spiritual refreshing. The more convenient hour of meeting, and the presence among us of two such worthies as the Rev. W. Y. Fullerton and Bishop Taylor Smith, accounted for largely increased attendances that on two occasions overflowed into the gallery. The spirit of the gatherings left nothing to be desired. It was felt that "prayers, supplications, and giving of thanks" were alike indicted by the Spirit, while the messages delivered were as voices from the Throne. Having regard to the promises attaching to united intercession, it would be difficult to over-estimate the influence of such meetings upon the life of the Metropolis.

THE PROMISED SEED.

Speaking on the Monday afternoon, Col. Sherrard (for whom much sympathy was felt in his sore bereavement) led the assembly "quick march over redemption ground" (to borrow a phrase from Rev. John McNeill). But the landscape views of prophetic truth disclosed beauties that inspired all hearts and deepened our love for "the perfect Book." Quoting the promise in Gen. iii. 15—the world's story in embryo-the speaker in masterly fashion traced Messiah's line down the ages, cited the workings of Divine Sovereignty in selecting the persons named in "the book of the generation of Jesus Christ" (Matt. i. 1), and showed how all the Old Testament prophets when writing of the woman's Seed "dipped their pens in the glory of the world to come." With intense conviction our Lord's Virgin Birth, vicarious Death-"that met every claim of a thrice holy God "-victorious Resurrection, and His Kingly office and rights were emphasised, likewise the imminence of His return. The "two comings" of the Lord were seen in juxtaposition, and a waiting attitude enjoined upon all who bear the Lord's name. Were we waiting for this supreme event? "Pray for it, prepare for it, work for it," urged the Colonel, "until the Church is

Notes of Addresses on Christian Life and Service delivered during the L.C.M. Week of Prayer . .

complete and the last soul gathered in." After much more of weight had been said, the Blessed Lord was pictured in His ascension from Olivet with hands raised in blessing. And the attendant angels (Gabriel and Michael?) predicted His return in like manner—blessing! "Even so come, Lord Jesus."

TAKING MEN ALIVE.

On Tuesday the R.T.S. Secretary (Rev. F. T. Thornburgh, M.A.), in a homely, practical talk brought down our thoughts from the mountain to the plain. Discussing various methods of soul-winning, his illustrations from the wharfside—" hooking souls and raising them from the maelstrom of evil, as bales of goods are hooked and landed by the crane on to the quay "-and the riverside—" angling for souls with patience, knowledge, tact, perseverance, and expectation "-were much to the point and provided food for thought. Naturally the value of good and suitable literature as an adjunct of evangelism was enforced, as was the infection of holy joy when carried into the homes of the people. Sparkling epigram and personal experience were blended with golden counsels that will linger in mind and memory for days to come.

THE SUPREME REVELATION.

On Wednesday we were again on holy ground. Has the reader ever heard Isai. liv. read in public? Speaking for himself the Rev. W. Y. Fullerton, in expounding the chapter, answered in the negative. Yet "it contains God's revelation of Himself. It is not the prophet's word: he thought it almost too wonderful to believe. 'God only knows the love of God.'" The chapter follows the 53rd "because through Christ we come to know the heart of God"; it precedes the 55th "because through Christ the whole earth is to be transformed ('Instead of the thorn shall come up the fir tree')." The chapter was thus reviewed: Its deep teachings (v. 1-4) and daring phrase (v. 5-7); its shining contrasts (v. 7, 8) and covenant relations (v. 8, 9); its sore chastenings and rich comfortings (v. 11-14).

A Feast of Fat Things

The vision of the Kinsman-Redeemer wooing a faithless people with no mention of their sin was beautifully unfolded He is wholly true, whether we are or not. The great thing in life is to be sure of God. Nothing else matters. And because He loves He chastens-for slackness, carelessness, neglect of duty and prayer. We may perhaps be as "a forsaken woman," but after the little wrath—everlasting kindness; after reproach—singing; desolate for a while, but gathered later with great mercies. And more: the Beloved One fulfils the desires (even "whims" were mentioned) of His restored people, adorning them with things beautiful, lovely, and of good report. The rich compassions of God were trebly sure, being guaranteed to us by His Word, His oath, His covenant. "I leave you the covenant to feed upon," said Cromwell to his daughters, and enlightened souls need no other nutriment.

These are but random jottings of an address of rare beauty and power, and characterised by human touches that called forth adoring praise.

THE WIDOW'S POT OF OIL.

Mr. Fullerton visited us again on Thursday, taking for his subject 2 Kings iv.: The Widow's Cruse of Oil. It was perfectly timed, as, before the speaker's arrival, the Brotherhood had been informed of the Society's financial difficulties, and urged to pray without ceasing for immediate supplies.

The miracle, it was pointed out, was performed for the benefit of a widow unable to pay her way. God is willing to effect great deliverances for ordinary people, alike in prôvidence, Christian service, and experience. His help is sure, though sometimes apparently delayed. How often we find Him at "Wits' end Corner"! When He moves it is in a manner worthy of Himself. He delights to do royal things. The woman got sufficient to pay her debt plus enough to live on. So expect God to do the unexpected. He may not work till things are critical, or even desperate, but His working is sure as His word. The miracle is also a parable: (1) The woman went to the prophet with her trouble: we go direct to God. (2) She hoped and believed something would come of it: "Without faith it is impossible to please God." (3) She prepared for blessing before it came. How terrible if God should come with blessing and find us unready! (4) She made the venture. So must we. Go forward in God's name and believe for unprecedented things! He wants men who will dare to do what is unconventional. The woman begged vessels from her neighbours, she hardly knew why, save that something was going to happen. (5) She got alone. Contact with the Invisible is indispensable. Shut the door and hear what God the Lord will speak. began to pour out the oil, perhaps with trembling, and into the smallest (?) vessel. But when she tilted the cruse, it flowed and flowed, filling vessel after vessel, and only stopped when there were no more vessels to fill. The only thing that stops God's grace is our capacity. With God is a largess of blessing. He gives royally and continually. Indeed, there is no limit to what God can do for His Church and people, and for you.

THE PEERLESS NAME.

On the last day of the feast (Friday) Bishop Taylor Smith gathered our thoughts around the Peerless Name (Acts iii.). In opening he referred to a luncheon he had attended six months ago in the Carpenters' Hall, to do honour to Lord Haig, and contrasted the circumstances with those in France when lunching there with the Field Marshal at the G.H.Q. behind the line. Addressing a few words to the City gathering, the Bishop, referring to this contrast, finely said, "Gentlemen, during the war the objective was destruction, now it is construction, and only as we take the Carpenter of Nazareth into our calculations and build in union with Him may we hope for success." Graphically the Bishop portrayed present conditions, and the many who, like the beggar at the Gate Beautiful, were broken, powerless, and needing Christ above all else. Better houses, higher wages, shorter hours, were good, but they never would raise moral standards nor create a new world.

"Silver and gold have I none, but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk." Remedies for present ills that left God out were—"piffle." The world needed to know the power of the Name. "Such as I have give I thee." That would settle all problems if men and women would put it to the proof. The Bishop traced the sacred Name and its implicates through both

A Feast of Fat Things

Testaments, dwelling helpfully upon the Jehovah titles in Ps. xxiii., showing that the Jehovah of the Old Testament was the Jesus of the New. Bethlehem means God with us; Calvary means God for us; Pentecost means God in us. To know and practise these truths is to live in the deepest sense, while no joy is comparable to that of bringing others into the blessing. The Bishop mentioned a railwayman who, taking a Sabbath School Class at short notice, and fearing he could not fill up the time, selected Ps. cxix., inviting each scholar to read a verse. "We read round and

round," said the man, "until we came to verse 105, when I decided to give it to them on lamps! I could have gone on a whole hour, for the youngsters were quiet as mice. You see, sir," he added naïvely, pointing to a shed in the distance, "it's my business to clean lamps."

Thus ended a week much to be remembered, leaving the Mission and its workers under the deepest obligation to these beloved servants of Christ, who so ably and so helpfully ministered to us, as we believe, in the wisdom and power of the Holy Ghost.

J. N. G.

M TRAGEDIES AVERTED M

By WILLIAM LUFF.

TWO pictures! A man; a woman.
Husband and wife. Once joined;
now separated; once nigh; now
afar off. Let us look at the man. Age
forty-five; twenty-one years of which have
seen army life, leaving a physical mark
in step and posture that nothing can erase.
Alas! he is drink-fettered, demon-possessed.
The night is dark; the past is dark; the
future is dark. He is having a last drink,
and then the river—and then?

Now for the wife, the mother of two girls, with whom she has been alone four days. Deserted, dejected, she is despairing. Home wrecked; affections blighted; hopes ruined; a bottle of laudanum is on the table, and to-night she means to end all.

Could husband and wife be farther apart? Who will bridge that terrible gulf, and prevent the deeds of death? Who will re-unite and restore? God only can, and He will; and a London City missionary shall be the honoured instrument in bringing it about.

Entering the gaily-lighted bar of a large gin-palace, he found only one man there; but to that one man he spoke some earnest words on the power of Christ to "save to the uttermost," quoting Heb. vii. 25.

The words were God's message to that one man, who left the house and followed the missionary; but unseen. After visiting several other public-houses, the man tracking him all the time, he was surprised to be accosted by the one he thought was unmoved.

"Can I speak to you, sir?"

"Certainly! Can I help you?"
For a few moments he was speechless;

then tears began to furrow his face. The strong man was evidently struggling with a mighty enemy loth to lose his prey.

"I am in great trouble," he gasped. "When you came into that house, I could see you were a Christian man. Will you give me an asylum for the night?" He paused, trembling from head to foot; and continued, "I am under a strong impulse to commit suicide, for drink and gambling have ruined me."

He was urged to go home; but said he could not face his wife. The missionary reasoned in earnest, and quoted the prodigal (Luke xv.) going straight home.

"Well, sir, like him, I am coming to myself, and—I will go home, if you will go with me."

Together they went, reached the house, and with trembling hand he opened the door, met his wife, asked her forgiveness, and tried to kiss her.

"I cannot! I cannot!" she cried out; and who could wonder. It was so sudden! Being called into the room, the missionary told of the husband's resolve, and proposed prayer. On their knees they both sought forgiveness of God, and then both forgave each other. All were weeping and rejoicing together. Then, pointing to a bottle on the table, the sobbing woman said:

"I was determined this night to end our troubles by giving a portion of that to my children, and taking the rest myself."

The missionary nursed them, spiritually, like babes, until one day the wife said: "Last Sunday we all went together to a London City Mission meeting, and it was the happiest day we have ever known."



SANCTIFIED WIT AND WISDOM.

Culled from the Missionaries' Latest Reports.



ONE OF THE "OUTS."

A lobby talk on the three "withouts" in Eph. ii. 14 had concluded, when a grimy-faced listener, made the comment: "Look at me! I'm one of the outs: out of clothes, out at the heels, out at the toes, out at the pockets, out of credit, in fact, out of everything."

"I see," rejoined the missionary, who knew his man, "you are suffering from five 'outs.' Make it six, get out of debt, and things will be different." This had a good effect and made way for a serious conversation.

THE KAISER'S GAMBLE.

A group of men seen gambling were suitably admonished. "Gambling ignores others' rights and back of it all is greed," said the missionary. One man, speaking for the rest, tried to justify gambling. "If what you say is true," was the reply, "the Kaiser was justified in his gamble for world dominion, in which case he needs our sympathy instead of our contempt." It was enough. The game, interrupted by the missionary's approach, was not resumed. The cards were put away, and an attentive hearing given to the Gospel in speech and song.

DARWIN'S DISCOVERY?

The missionaries hear some queer sayings while going their rounds. "Let me see," said one man who spent too much money on rum, "it was Darwin, I think, who found out where Cain got his wife from?" Unable to confirm this, the missionary asked the man where he obtained his information. "I won't be certain," he confided, "but I fancy it came from the ——" mentioning a public house.

PAT'S NEAT REPLY.

A Tottenham worker who lives among and for the people, serves for a few hours each week as a special constable. Meeting a small boy in the district named "Pat," he enquired, "Aren't you a bit afraid of me, 'Pat,' now I am a 'Special'"? "No, sir," was the neat reply, "you're our friend."

A JOY DAY.

Visiting a veteran gas worker of eighty years (he has just retired) the missionary was struck with his happy, beautiful old face. Commenting on it the old man explained, "It's due to you, sir. It was a joy day in my life when you led me to the Saviour, and He's kept me joyful ever since."

"ALL THE WINNERS."

Writing of the betting craze, a missionary instances a man who, though unable to put two letters of the alphabet together, "has something on" every day. "He buys a morning paper, and knowing where the tips are displayed, copies out the names of horses given to win by the newspaper tipster" and hands his slip to the bookie. Such is the hold this terrible evil has upon working men.

SETTLING A QUARREL.

One Sunday afternoon in a lodging-house kitchen two men decided to settle their differences with their fists. They rose to leave for the purpose, but yielded to an appeal by one of the gang to wait until after the meeting, preparation for which was in progress. At the close of the missionary's address both men came forward, shook hands, and to the satisfaction of everybody the fight was declared "off." A victory for the soul-subduing Word!

ONLY HALF A SHIRT.

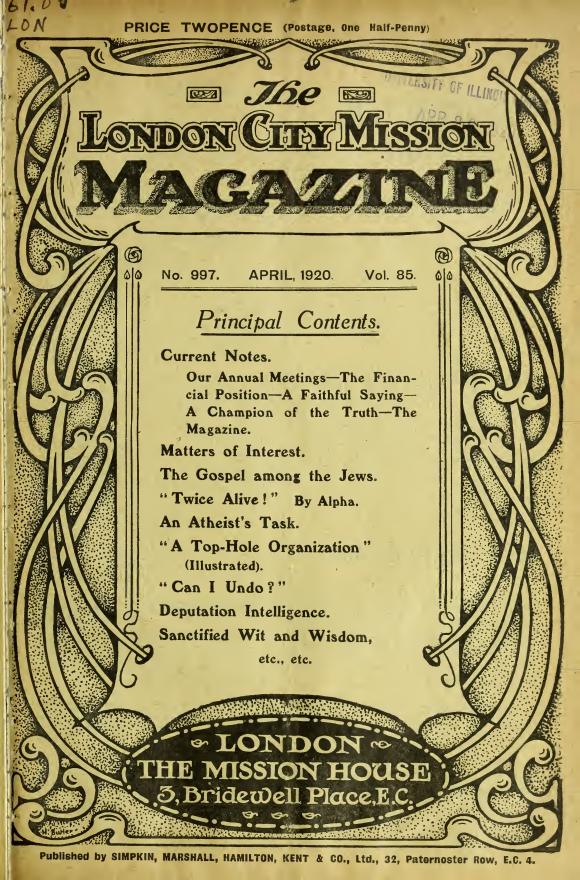
Sanctified humour often gains a hearing for the Truth when other means fail. A market porter was sarcastic and insulting. When he had finished, the missionary, a keen, resourceful man, said a little sharply: "You are nobody, sir. You have only half a shirt to your back." Instantly the man offered to "bet a sovereign" he wore as good a shirt as the missionary. "Off with your coat," he shouted, "and we'll compare shirts." "No need," answered the missionary, coolly. "Look at your own and you'll possibly find half on your back and the other half on your front." The company roared with laughter, and the incident was turned skilfully to good account.

FRUITFUL RESPECT.

"I gave a Christmas treat to 1,200 poor children," writes an East London missionary. "When the salesmen in S— market heard of my intention, they contributed among other things 1,000 lbs. of apples as a mark of esteem for the missionary and his work. A fruitful token of respect!"

A GOOD CHOICE.

"One thing you failed to do for me while I was at the war," said a demobilised waiter to a missionary in one of the West-End clubs. Pressed to explain, the man went on, "You failed to look after my young woman who has since married another man." The missionary informed the waiter that the lady had said she would only marry a Welshman and a Christian, and as he had given no proof of being either, she had married the other man who was both!



THE

EVANGELISATION OF LONDON.

THE NEW TIMES

—though in some senses propitious—are yet full of peril. Improved standards of living have lessened poverty, but crime and lawlessness have markedly increased. What is the remedy? Surely the placing of the Bible, preaching the Gospel, and enforcing the principles of truth and righteousness in the homes of the people! Here is London's only "Door of Hope."

New times have created

NEW OPPORTUNITIES

of reaching men, both in factories and at their own fireside. These advantages are being turned to spiritual account, but more Missionaries are urgently required to cope with the situation brought about by new labour conditions and increased leisure. This distinctive feature of evangelisation is, for the most part, unshared by any other Agency. The Committee therefore plead for

NEW CONTRIBUTORS

who will share the privilege of furthering the work of God in London along these lines. Nearly £1,200 weekly are needed to maintain the present staff of Missionaries whose labours are bearing fruit in redeemed and reconstructed lives. Let all who love our Lord Jesus Christ in sincerity, and look for His appearing, have a hand in this glorious crusade.

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Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

OUR DAY!
WEDNESDAY, 5th MAY.

Book the Date,
Tell your Friends,
Bring them Along, and
Believe for Blessing.

Full Particulars below.

No. 997.

APRIL, 1920.

Vol. LXXXV.

CURRENT NOTES.

The 85th Annual General Meeting of the London City Mission will be held (D.V.) on Wednesday Afternoon, May 5th, in the Central Hall, Westminster, W. (opposite the Abbey).

The Chair will be taken at 3 p.m., and the Speakers will include the Rt. Rev. Bishop of Barking, Mr. Justice Bailhache, and Mr. Oliver Cromwell, Missionary to Club-house Servants.

In the evening at 7 p.m., W. G. Bradshaw, Esq., the Society's Acting Chairman and Treasurer, will preside over a Great Missionary Rally, when (among others) the Rev. Charles Spurgeon, President of the Stockwell Orphanage, will advocate the Society's cause, and Mr. H. Bastow, Missionary to Common Lodging Houses in Whitechapel, and Mr. B. Goodwin, Missionary in Poplar, will give deeply interesting accounts of their work. A massed Choir of 500 voices will sing before and during the Evening Meeting.

Particular attention is called to the place, day, and hour of the Annual General Meeting—all of which have been changed this year—and to the revival of the Annual Evening Meeting which doubtless will be welcomed by a host of friends and sympathisers, including workers at City Mission Halls throughout the Metropolis.

Reserved Seat Tickets for either or both Meetings will be forwarded gratis on request. Early application is desired.

At the time of writing (March 22nd) there is every likelihood of the Mission closing its financial year with a deficit of between £7,000 and £8,000, owing entirely to reduced receipts from legacies and the rise in prices generally. The position must be regarded as serious, and it is quite clear that if the Society is to pay its way, subscriptions and dona-

tions must increase in proportion to the new expenditure, otherwise drastic steps will have to be considered. To avert such a calamity the Committee earnestly renew their plea for immediate and generous assistance, so that the best energies of the Mission may be directed to the spiritual needs of the Metropolis.

The Committee GIFTS THAT cheered last month by the HAVE receipt of £1,000, given for investment in lieu of a legacy by a tried and valued friend of the Mission, who at the same time generously pledged her continuance of an annual guarantee towards the support of a missionary visiting public-houses in N.W. London. This suggests an inquiry whether others may not be disposed to contribute gifts of war stock or other capital for investment, with a view to perpetuating their support of the spiritual interests represented by the Mission.

As regards the "F. A. Bevan Memorial Fund," nearly £3,000 has been received or promised to date, and the Committee are deeply grateful both for the amounts sent in and the many expressions of sympathy with the object of the Fund, coupled with the fervent hope that the whole sum of £25,000 may be subscribed. Gifts are still coming in.

Signs are not wanting that evangelistic efforts such as those undertaken by the London City Mission will be more and more difficult of achievement as the days pass. Social reconstruction and movements to raise the standard of living (the need for and justice of which are beyond question) appeal to certain classes who tell us there is no room for institutions whose purposes if achieved

would retard the fulfilment of Democracy's golden dream. If this implies that human welfare is not the immediate concern of the Gospel, it is negatived by "the faithful saying" quoted by St. Paul, and experienced by millions the world over, viz., that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation" (r Tim. iv. 8-9). If London were a godly city, if the principles of the Gospel swayed the lives and motived the actions of men, the whole gamut of human relations would be affected, whereas the absence of these principles drives men into the way of Cain, whose last folly was an attempt to build a city with his back to God. Whilst social advancement and a juster distribution of the fruits of industry are good as far as they go, and in some directions are probably overdue, the endeavour to build "a new Jerusalem" on

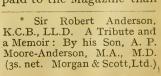
a foundation other than "the Rock of Ages," is foredoomed.

In giving the world a CHAMPION literary portrait of his OF THE revered and honoured TRUTH. father.* Dr. Moore-Anderson pictures him more particularly as Mr. Valiant-for-Truth, to whose sayings and writings grateful tribute has been paid by pastors and teachers of all evangelical communions near and far. The following excerpt from a speech delivered by Sir Robert in old Exeter Hall, under the auspices of the L.C.M. (for which he had the greatest admiration), and quoted by his biographer, reveals that spiritual acumen and virility of expression that made him the doughty protagonist he

"Protestantism is no anchorage for faith, but is like a breakwater which makes our anchorage secure—it shields us from influences that make Christianity

impossible. While Priest-craft would set up a Church to mediate between God and man, Protestantism points us to the only Mediator—the Lord Jesus Christ. By placing an open Bible in our hands it leaves us with free consciences to follow God." Words such as these are rightly treasured and preserved.

PASS: ON YOUR friends have recently expressed the pleasure they experience in perusing the Magazine. Whilst every appreciation of our efforts to maintain and extend its hold on the Christian and charitable public is valued, no greater compliment can be paid to the Magazine than





The Central Hall, Westminster, the venue/of our/Anniversary/Meetings. The building, which faces the Abbey, is one of the finest in London, and is accessible from fall parts.

by passing it on to some one unfamiliar with the Society's work. We wonder what becomes of the many thousands of copies circulated month by month? Many doubtless find lodgment on library shelves; others are dispatched to hospitals, reading rooms, and public institutions; but the

majority we fear are laid aside, lost to view, and ultimately destroyed. This is to be regretted, as there are good reasons for believing that a wider reading circle would secure new sympathy and support for the Mission. Wherefore, please pass on the Magazine.

Matters of Interest

A full report of the Mansion House Meeting, held on the 18th inst., will appear in our next issue.

Three new missionaries appointed last month are now on probationary service in different quarters of the metropolis.

The Croydon War Pensions Committee have warmly acknowledged the services rendered by our missionary, Mr. E. Miles, during the war. "The Committee cannot express adequately enough," writes the secretary, "their great appreciation of the self-sacrificing work he has voluntarily done in helping them to discharge their arduous duties, and in assisting Servicemen in so many ways."

In answer to numerous inquiries we have to announce that the life story of Mr. James Dunn, "From Coal Mine Upwards," is now out of print.

The Revs. James Cregan (Paddington Congregational Chapel), H. J. Horn (Rye Lane Baptist Chapel), and Tolfree Parr (Ex-President of the Primitive Methodist Conference) have kindly consented to act as Clerical Examiners to the Society.

In forwarding a gift from Oxford a gentleman writes: "I have been interested in hearing from the Head Master at St. Clement's, that he had recently ascertained from a college student in Oxford, who was upholding evangelical Truth, that his enlightenment had been gained through an agent of your Society."

The Rev. Archibald Forder, of Jerusalem, who suffered terrible privations during the war, and whose thrilling book, "In Brigand's Hands and Turkish Prisons" has just been published, is the son of Mr. Edward Forder, who for some years worked as a City missionary in the slums of London.

On his way from Finland to Buckingham Palace with dispatches for the King, Lieut. T. C. Wetton—at one time an office boy at the Mission House—looked in and handed the Accountant a gift of £15 in aid of the "F. A. Bevan Memorial Fund."

"I should like to tell of a happy episode of my Swanwick ministry," writes a clerical friend of the Mission. "Forty years ago I was standing at the four cross-roads, near the Church, with a number of my valued colleagues around me (for all of us-Baptist, United Methodists and Primitives—joined in the open-air campaign), when suddenly a powerful man stepped forward, announced his name, S-, of the London City Mission, and told us he was once a collier-boy, working with his father down the Swanwick pits, and asked, 'Does anybody remember me?' One or two said 'Yes,' but added, 'We had almost forgotten you.' No wonder-twenty years had gone by! Then, having requested leave to say a few words, he gave us an admirable Gospel address—so scriptural, faithful, simple and searching. It filled my heart with joy, and most of us came away praising God for That 'reinforcesuch an unexpected treat. ment' was often referred to with thankfulness and joy." Our veteran correspondent will be glad to learn the missionary in question is still going strong."

"To me, the London City Mission is an instrument of God's devising for the Evangelisation of the greatest city in the world. I am often amazed and delighted at the spiritual inventiveness and unwearied love of its Agents who are allotted to special communities, while its district missionaries maintain a high level of service, as attested by their tenacity, thoroughness, and amazing cheerfulness. By the grace of God they do much to prevent not a few quarters of London from relapsing into partial Paganism."—Rev. R. C. Gillie, M.A., President-Elect of the National Free Church Council.

The Gospel among the Jews

EVANGELISTIC work amongst the Jews in London becomes more and more interesting and encouraging. It is a

Interest in the Jews the world over has increased tenfold since the war. There are great stirrings in Jewry. Great events—religious and national—are impending, which things invest this article with more than ordinary importance.

undoubtedly, a great move among the House of Israel, and I am expecting a great turning to the Lord, especially among educated

task requiring much faith and perseverance, but the Society's Jewish missionaries have gradually won their way, every year seeing the dividing wall breaking down, the bitter hatred aroused by the very name of Christ dying out, and parents and children learning, at least, to respect and confide in the messengers of the Cross. Nor, be it said, is it all delayed spiritual fruit, as we proceed to show. Jewish writers themselves admit that the Synagogue has lost much of its influence, and that the "leakage from Judaism into Christianity, and still worse, into indifference and materialism, is very serious."

Jews, to whom the Synagogue has lost its appeal. Already many of the better class observe Sunday instead of Saturday. As showing their changed attitude towards Christianity, some have told me that the Jews did not approve of the death of Christ, which, humanly speaking, was entirely the work of the Sanhedrin.

LONDON'S JEWISH POPULATION.

POWER OF KINDNESS.

Our veteran worker (Mr. Herman Ehrlich) says of his operations in Whitechapel: "When I commenced service in 1862, there were about 25,000 Jews in London, nearly all located within the City gates; to-day there are nearly 200,000 in and around the capital, there being hardly a parish where the Jew is not found. The war has convicted many of my kinsmen of the mighty power of Jehovah. Young Jewish soldiers, knowing but little of their own religion, have seen in their comrades the Truth that is in Jesus, and have become deeply impressed, and in some instances changed men. I have sought to help these young Jews by directing them more fully into the way of life. Many of these have gone abroad, and a friend, who has met some of these lads witnessing for Christ in Canada, writes me often testifying to their good influence on the lives of others. For example: Abraham C-, on enlistment, was sent to Ireland, where a clergyman was impressed by his Christian faith and character. In answer to questions, young Ctold of his conversion in the L.C.M. Conference Hall, Old Montague Street, and mentioned my name. The clergyman happened to know me, and wrote saying the lad had been baptized and was bearing effective witness for the Lord. There is,

Returning home by tramcar from the Mission House one day, a gentleman recognised me, and such was his delight that he bent forward and kissed my hand. He was a Persian Jew to whom years before I had preached the Good News and given a New Testament, and shown him some kindness, thus winning his confidence respect. He said he had read the Testament over and over again, and was conscious of a power outside himself, compelling his obedience to the Lord. The passage that specially gripped him was: 'He that believeth and is baptized shall be saved '; the result being that he and his wife believed, obeyed, were baptized, and added to the Church. He gave a thankoffering for the work in Whitechapel and offered me a holiday at his home in Devonshire. Thus the words, 'Cast thy bread on the waters and thou shalt find after many days,' were verified once again.

Nor is this an isolated case. I hear continually of the conversion of Jewish men and women, to whom the Word has been preached in days gone by. One afternoon, a butcher's wife followed me into the Mission Hall, bringing with her a young Jewess who covered my hand with tears and kisses. 'You can keep my husband from being imprisoned,' said the latter, proceeding to tell a long story I need not repeat. Pledging my help, I sought out Sergeant E-, a man who had learned from our dear brother, Marcus Bergmann, to speak Yiddish, and even Hebrew, and who is a great help in our district where Yiddish is spoken. I saw this officer, who received me most kindly, and hearing the woman's story, he said, 'Tell her to thank God her husband will not be punished.' When I did so she was overwhelmed with joy, and, handing me her husband's photograph, exclaimed, 'You have acted as an angel of God.' As a consequence of this kindness, the family have become interested in God's word concerning the Christ, and have entirely changed their ideas about Christians generally.

Though I have written encouragingly of the present attitude of many Jews toward the name of Christ, it must not be supposed that bigotry and persecution are quite dead. The men who attend the Saturday Bible class meet with no little abuse, and at times are insulted when entering and leaving the Hall. Yet they endure this with cheerfulness because of what they hear from me of Moses and the Prophets. Some of these men have not missed attendance once during the whole year, and they discuss in the streets the claims of Christ to be the Messiah, the King of Israel."

COSMOPOLITAN SOHO.

Of deep interest is the report of the work among Jews and foreigners in Soho; albeit our quotations are confined to the children of the Dispersion. The missionary (Mr. B. Segall) writes: "Soho has always been a crowded quarter, but to-day it is crowded to excess. Some streets may be described as little continents. In each house, often in each room, a family, either Russian, French, Greek, Serbian, or Roumanian! Humbly do I thank God for linguistic powers which enable me to communicate the precious Gospel to all these nationalities in their own tongue. It is known, of course, that Jews from every land drift into London, and I feel honoured in labouring amongst God's ancient people, though, like the unchanging East whence they come, they are the same proud, rebellious nation as in the days of Christ and His Apostles. From the viewpoint of individual effort it is gratifying to note that both Jews and Jewesses are more than ever ready to hear the Truth, while curses and blasphemies belong almost entirely to the past. Aware of the success of Christian effort among their people, Leaders of the Jewish Community are striving hard to limit its influence, but in vain. A number of young Jews, who, at the beginning of last year, were languishing in the hopelessness and superstition of

rabbinical teaching, are now, at the end of the year (December, 1919) enjoying the liberty wherewith Christ makes us free. They have passed from the School of Moses to that of Jesus the Saviour and Messiah, and from the Law with its terrors to the Gospel of Salvation, with its peace and gladness untold. The Saviourhood and Messiahship of Jesus are the burden of all our teaching, alike in visitation, in the open air, and at my evening classes.

A DISPUTER CONVINCED.

Attending the latter was a young man, who, for some time behaved insolently and used vile language against the Name of Christ. He had studied the Talmud, and being well versed both in the Old Testament and rabbinical writings, and clever in debate, he became a spokesman for the opposition.

"One evening I noticed his eyes flashed with hatred at the mention of the Peerless Name, and my soul was stirred within me. 'Young man,' said I, 'before long you will lie prostrate at the feet of Jesus.' The prophecy was uttered almost before I was aware of it. A special debate was arranged when I undertook to prove from the Scripture of Truth that Jesus is the Christ. It was a full meeting. The first question was, whether one of two Messiahs were to come into the world, and for what purpose? This, of itself, sufficed to convince the Jewish disputer he was wrong, which fact he openly acknowledged. The second question had to do with the sort of Person Messiah was to be, and the third question had respect to the Atonement which the Messiah would make by Himself, after which He would rise from the dead. evenings were spent in discussions, and on the last evening the man who was 'beaten' (his own word) on the first question, came forward, saying, 'If the Bible is true, then Jesus is the Christ!' Thereafter my conversations with this young man were of a less controversial nature. He inclined his ears humbly to the fact of Christ, His life. death, resurrection, and present exaltation at God's Right Hand, and in April last declared himself out and out for the Lord. Since then he has not looked back, but has witnessed boldly and constantly to the saving and keeping power of Divine grace."

RUSSIAN REFUGEES.

"Latterly Soho has given sanctuary to a number of refugees, from Russia and Poland,

The Gospel among the Jews

poor, half-starved creatures, who have fled from their respective countries, having endured unspeakable hardships enforced under the rule of the former Russian Government. Besides these, are others from Roumania and Galicia, who have been grateful beyond words for kindnesses done to them, especially in the way of free medical treatment, in the Lord's name. One man was so touched that he asked whether the Christian religion could really be proved from the Old Testament. He was provided with suitable tracts and a New Testament, which he perused with interest and wonder that ultimately blossomed into faith in the risen Son of God. Thoroughly convinced and unashamed of his newly-found treasure, he has decided to follow Christ."

IN POVERTYLAND.

A third missionary (Mr. M. Silversmith), whose district lies between Whitechapel and Bethnal Green where the poorest of the Jews are domiciled, writes: "A walk down any of the streets, courts, or alleys abutting on Whitechapel and Bethnal Green Road would convince the visitor at once that he was amongst an almost exclusive Jewish population, for here thousands of Jewish families have made their home. The factories are full of Jewish workers, and nearly all the small shops in these side streets and courts are kept by Jews, who cater for the very poor.

"In visitation there is always new groundto break up. It often happens the family we called to see has moved away, and a fresh face meets us at the door. An inquiry after the former occupier, and a few tactful remarks, often makes a new acquaintance, but it may be weeks or even months before the missionary is received as a friend, and is able to talk quietly upon spiritual matters.

"The war has made a great difference in this way; so many faces we knew well have disappeared from one cause and another, some by death, and it is among the relatives and friends of these that our principal work of consolation has lain; for now it is all over, and the dear ones gone, the heart of many a poor woman has grown faint with anguish for the sound of the loved one's footsteps.

"The books and tracts in Yiddish and English so thoughtfully provided by the Society have been distributed among Jews and Jewesses in their homes and in the street, with many a prayer that God would use them to the salvation of souls, and I am thankful it is more often the tract or book is received than refused. Many of them hold that Jesus Christ was a good man, but it is difficult to realise their blindness to the fact that the Blessed One foretold in Isaiah liii. is indeed Jesus the Messiah, and that the prophecy was so literally fulfilled, not only in the person of Christ, but alas! by rebellious man. 'He is despised and rejected; a man of sorrows and acquainted with grief; and we hid as it were our faces from Him. He was despised and we esteemed Him not.' But the restoration of the Jew is drawing near, and so surely as the prophecy in Deut. xxviii. 64, 65, 66 has been fulfilled in the bitter persecution of the Jews by nations among whom they have been scattered, so surely will the Jew be again restored, and in him will all the nations of the earth be blessed."



Sunday morning in the Jewish quarters. All shops are open and the gutters are lined with stalls, which display every conceivable commodity.

"Twice = Alive!"

Striking Testimony of a Transport Official who came into the Light through the Society's efforts, and who is to-day witnessing a good confession across the sea.—By Alpha.

THE subject of this sketch was for some time prominently connected with a Road Transport Company north of the Thames. A man of moderate education, physically weak (his father died of consumption), he yet possessed an iron will, and reckoned a day ill-spent that did not include twelve hours' duty, and a good turn done to somebody who was down. Other points in his favour included a marked reverence for his sainted mother. "She lived for years," he declared, "on Paul's Epistles and Spurgeon's sermons, and died praying aloud for her two boys."

Thanks to a kindly feeling toward hardups and unemployables, "Mac," as he was called, enjoyed the respect of the Company's servants, hundreds of whom he

supervised.

MORAL STOCKTAKING.

Taking stock of himself one day he admitted a weakness for swearing, "nips" of whiskey, and an occasional "flutter," though he excused himself saying that "Gee-gees and pick-me-ups" were "the ginger of life." As for swear words, how else, he asked, could a fellow express his feelings when things went wrong?

The facts were more serious, for the confessed "weaknesses" were really deadly sins, which, aided by frequent ebullitions of temper, ultimately wrecked his con-

stitution.

Despite his excesses, "Mac" was not unmindful of his mother's prayers, and more than once I have heard him reprimand men for running down religion. His change of heart came about through my visits to him during a protracted illness.

"He thinks I've finished," he remarked one afternoon, referring to the doctor who had just gone, "but I guess he's wrong."

"Let us hope so. But if events justify

his opinion, what then?"

"I'm a 'dunner,' as they say, unless God pleases to hear your prayers for my recovery."

He welcomed the reading of Holy Scripture and at length became deeply anxious

about his soul. But his vision of Truth was blurred and dark fears troubled him exceedingly.

THE CURSE OF HEREDITY.

"I'm bearing the curse of heredity," he complained, his forbears having fallen upon evil times through strong drink.

Psalms ciii. r₄ and cxxxix. r₆ were recalled. "He knows the push of heredity. He knows the handicap imposed upon each individual as life's course is begun. And His love is based upon perfect knowledge."

At this poor "Mac" was relieved, but not for long. He had sufficient light to know that God would not finally condemn a soul on account of another's sin. When every allowance was made, he felt the disastrous effects of his own transgressions. He was urged to trust only and fully in the Redeemer's blood.

MENTAL MISTRUSTS.

"There are things in my life that make it hard for me to believe," he answered, as if in despair.

Isaiah i. 18 was commented on: "He knows all our mental mistrusts, all our hindrances to faith, all our secret tolerance of sin. He sees the chambers of imagination and knows our vain struggle to be free."

These words brought a glimmer of hope, but a text learned in childhood came to mind and plunged him into deeper despair. "God requireth that which is past," he exclaimed, adding, "What have you to say to that?"

He was told that the reference was to sins secret and unconfessed, sins multiplied and unrepented of, and assured that, "if we confess our sins, God is faithful and just enough to forgive us our sins, and to cleanse us from all unrighteousness."

"Will He blot out the past, really?" he inquired, as hope grew stronger and stronger. We gave the Scripture illustrations of what God is prepared to do with sin—past and present: to blot it out like a thick cloud; to remember it no more; to cast it behind His back; to banish it as far as the East is

from the West; to cast it into the depths of the sea.

A DOUBLE QUICKENING.

Subsequent visits found him hopeful and much improved in health. The Holy Spirit enlightened his understanding, revealed Jesus in His marvellous love and grace, and brought him finally to the knowledge of God and the consciousness of sins forgiven. More than this: the coming of the Holy Spirit into his life quickened his mortal body. and to the surprise of his doctor he speedily became convalescent. When he was well enough to leave town I arranged for him to visit a Christian home on the south coast. and while there he wrote as follows: "I am writing to thank you for your kindness and to express my grateful thanks to God for the great things He has done. He has brought me to know that He and He alone can save. Look what he Has done for me! Last year I was dying; this year I am twice alive! Think also of His goodness to my wife and son. He has been more than good, seeing the life I had led. I am for ever thanking Him for letting me into His great secret, and teaching me by His Spirit what I need to know. In writing this I am putting down just what my heart is saying.

Believing a God-ordained future lay before him, and acting on the advice of his physician, he emigrated to Calgary, Canada, and for ten years or more he and his wife have "ploughed a straight furrow," justifying by their lives the claims of the Gospel of redeem-

ing grace

Before leaving the old country, "Mac" begged our acceptance of the sermons by C. H. Spurgeon, so highly prized by his sainted mother, and these, with his framed photograph are before us as these lines are written. He is just one out of hundreds of souls brought to a knowledge of Truth through the efforts of the London City Mission, who to-day are witnessing a good confession in lands across the sea.

Sadhu Sundar Singh, the remarkable Indian personality now on a visit to these shores to study religious conditions, delivered a striking address at the Mission House on the 19th ult., all the Society's missionaries being present. A brief account of the proceedings will appear (D.V.) next month.

An Infidel's Task

Interesting Incident of an Infidel Lecturer who, after a struggle, succeeded in memorising a Chapter of the Scripture.

BY the kindness of a lady, our missionary who visits City factories and warehouses is able to offer half-a-crown to any of the thousands of employees within his area who commit to memory the third chapter of St. John's Gospel. During the past year fourteen half-crowns were given to persons who memorised and recited the chapter, some having professed conversion through studying its contents. In this connection the following note by the missionary will be read with prayerful interest.

"I meet a well-known infidel lecturer in one of the factories I visit, a man who is abusive and friendly in turn. 'Here you are again, doing the work of the Lord,' is a cynical greeting to which I have grown accustomed. Remarking that I was out to win him, among others, he replied, 'Nonsense. All your talk about Christ is rubbish. He was only an ordinary man, not what you Christians make Him out to be,' and much more to that effect. Yet he was brought up in a Christian home in Cornwall, and tells with relish how his father entertained the famous Billy Bray. Knowing that many prayers have been offered on his behalf. I have stuck to him for years in the hope of his conversion. I offered him a half-crown if he would commit John iii. to memory, adding that I did not think hecould do it. This put him on his mettle. 'I don't care a —— for your money," he said excitedly, 'but I'll show you that it's not beyond my powers.' He struggled on, finding the task less easy than he had imagined. 'If you had given me two hundred lines of Shakespeare to learn,' he said, excusing his slow progress, 'I would have finished long ago. But I'll do it yet,' and he did. I selected two witnesses-a Jew and a Roman Catholic-to hear him repeat the chapter, and of the three the-Jew appeared to benefit most by the recital, He has since manifested a deep interest in the Gospel, has accepted a Yiddish Bible, and invariably asks questions when I visit his place of employment. The infidel, however, is still unmoved, though my hopes concerning him are greater than ever. He has a Christian wife, whose prayers for her husband will surely prevail."

"A Top-Hole Organization"

THE American who described the London Fire Brigade as "a top-hole organization" was not far wrong. True, the "turn-out" is less picturesque than at one time owing to the withdrawal of well-groomed, galloping horses from the vehicles, but what has been lost from a spectacular point has been gained in the direction of speed, the all-conquering motor, as in so many other directions, claiming supremacy.

At the time of writing there are between 1,400 and 1,500 men connected with the L.F.B.—heroes all. Many of them are old sailors. Some thirty or more have laid down their lives in the Great War, whilst others have come back more or less maimed.

It is, however, the unobtrusive and unique ministry carried on amongst these men by the London City Mission to which the writer wishes to refer. For nearly thirty years Mr. Philip Belsham has been—as indeed he still is—zealously working amongst these men as their missionary. He has access to all the fire stations in London. From the recently appointed and popular Chief downwards he is held in the highest respect, and, naturally, the respect is mutual, for Mr. Belsham not only understands the men, but he understands his work. What may be termed sanctified common sense characterises all he does. Speaking of the men the missionary says, "A more brave, conscientious, or more outspoken body it would be difficult to find."

THE SKY PILOT.

The men "save up" questions to put to the missionary, whom some of them, quite good-naturedly, term their sky-pilot. These questions are threshed out, possibly round the mess-table, and often—to use the missionary's own words—"we are at close grips with eternal things." Frequently the conversations taking place in this way result in private and individual talks with separate men, sometimes at their own homes.

"Firemen, generally speaking, are out and out in all they undertake," says the missionary, "and the thoroughness with which they enter into their work and their sport is carried over into the better life once they are in the Way." Extracted from an article specially contributed to "The British Workman" on the Society's Mission to the London Fire Brigade

On one occasion a tall, well-proportioned fireman asked the missionary if he believed all he had been saying. The reply was a decided affirmative. "Then I am all wrong," said the man, "and shall have to alter." A private interview followed in due course, and the questioner has become an entirely changed man and a thorough Christian, and what is more, he is willing to testify to the power of God in keeping him. Sometimes, for instance, the missionary is requested to address a Gospel temperance meeting and to bring two or three firemen with him if possible, or perhaps, in the season, he will be invited to spend a week-end in the hop-fields of Kent for the purpose of preaching the Gospel to the hop-pickers.



"Heroes All." London Firemen rescuing two women from the top floor of a burning building, within bowshot of the Mission House.

THE MISSIONARY "STANDS BY."

The burly fireman was asked to accompany the missionary to the hop-fields and speak. But the fireman explained it was a case of the spirit being willing but the tongue weak. The missionary, however, convinced the man that he was quite capable of telling a simple, straightforward story about his own career and the change God had wrought. So the fireman promised to do so providing the missionary "stood by." When once the man "got going" he spoke with splendid directness and his story had a most arresting effect on those who listened to him.

Some of the firemen are teetotalers. A while ago now a census was taken which showed that 10 per cent. were abstainers. One of the men who had become an abstainer was once addressing a meeting, and said in his own rough and ready fashion, "When I go past public-houses, I see your little children outside whilst you're boozing away inside and helping the publican to get his wealth, and, yet, if one of your children died you would put flowers into the coffin. I say, put flowers into their lives, put boots on their feet-that's the kind of flowers your children want." It needs only a little imagination to realise what a hold such words would have on a body of men and women in the habit of frequenting the public-house.

And speaking about temperance, it is pleasing to remember that whereas in olden days when attending a fire during the night, firemen were at liberty to knock publicans up for the purpose of obtaining refreshment, which, by the way, generally took the form of beer, and if the men did not care to have this the only alternative was to "slow down" their nozzles and drink water therefrom; now there are three coffee canteens in different London stations which. whenever there is either a "District" or "Brigade" call, follow the men whether the fire be in the daytime or at night. The coffee canteen is undoubtedly a splendid institution.

In most fire stations the "Firemen's Almanac" may be seen upon the walls. This almanac has been compiled by Mr. Belsham for twenty-six years. It is Scriptural and proverbial and also contains the dates of large Metropolitan fires and the names of the firemen (if any) losing their

lives therein. Thus are former comrades kept in remembrance.

In conclusion, it may be added that the American's description of the Brigade as "a top-hole organization" is equally applicable to the London City Mission, whose evangelistic activities as indicated in this article are alike important, well-conducted and unique.

"CAN I UNDO?"

(See L.C.M. Magazine, March Number, page 29.)

From Real Life.

Upon a sick-bed lying,

The Great White Throne in view,
A wounded soldier dying—

"Oh, nurse! can I undo?

"Oh, say! can I undo it

Before my God I meet
(Who heard it all and knew it)

Upon His judgment seat?

"The lad was new-enlisted
And nightly knelt in prayer—
With conscience seared and twisted,
I taught that lad to swear.

"Each time I found him kneeling, My lips his ear assailed, Till, hurt beyond all healing, My blasphemies prevailed.

"To-day, I heard him swearing Death-stricken on the field, Unthinking and uncaring His soul above to yield.

"My God! 'twas I who taught him,
My soul must meet Thee too;
To hell my teaching brought him—
Oh, nurse! can I undo?"

G. F. JOY.

"DO THEM GOOD."

"Whensoever ye
will ye may do
them good."—
Mark xiv. 7.

Deputation Intelligence.

Notes of Meetings and Extracts from Speeches delivered under the Auspices of the Mission.

THE annual meeting of the Hex-

ham Association was the best ever held here in the interests of the Mission. Miss Pearson, the energetic secretary, stated at the outset that it was a red-letter day in the life of Mrs. Tulley (who presided), it being her silver wedding; her presence therefore witnessed eloquently to her appreciation of the Society and its work. The local subscriptions last year totalled just on £27. An excellent address on pioneer service amongst London costers was given by Mr. Henry Hull and greatly enjoyed, and the collection reached £5 8s. Mrs. Tulley, who was warmly congratulated on the event of the day, entertained the company to tea.

A meeting held at *Leicester* under the chairmanship of J. Bolton, Esq., was a time of spiritual refreshing. There was a crowded audience, and at one point enthusiasm touched high water mark, not a few pledging themselves to support the Mission more than formerly, because of its unfaltering witness to the integrity and authority of God's Word. The deputation (Mr. J. F. Softley) made a deep impression, judging by a record offering that reached nearly £34, and increased later by two gifts of £20, bringing the proceeds of "The Leicester Annual" to £74. The Lord be praised.

A successful drawing-room meeting at *Kettering* realised close on £10, also a record for this district. Here new sympathies were aroused, fresh help promised, and a deeper spirit of prayer manifested on behalf of the Great City.

By the kindness of the ministers of the West and St. John's U.F. Churches, *Haddington, N.B.*, our Scottish Secretary occupied their pulpits on Sunday, February 1st. Large and sympathetic congregations gathered, and retiring collections were taken. In commending the Society's cause, the Rev. Alex. Duncan, M.A., of the West Church, said: "We have listened with intense interest to the thrilling and glowing details of the

"WELL DONE!"

"Ye have well done that ye did communicate."— Phil. iv. 18.

work of the L.C.M., and our sympathies

are undoubtedly deepened. We are made to see increasingly the mighty power and grace of God in the reclamation of men and women low sunken in vice, the wondrous power of prayer, and the fruitfulness of such a human ministry done in His Name."

On the Sunday following the bye-election at *Paisley*, our Secretary was kindly given the opportunity of pleading our cause at St. George's U.F. Church in the morning and at St. George's Parish Church in the evening. The former church gave a retiring collection, and two ladies responded to an appeal for collectors. The Parish Church Session donated £5 as an appreciation of the Mission.

An encouraging visit to *Helensburgh*, *N.B.*, is also reported, when much sympathy was manifested and many warm expressions heard concerning the value of the Society's work. At the close of the service in St. Columba's Church, £12 16s. Id. was contributed by the congregation as they retired. The Helensburgh subscription list, we are glad to learn, is better than for many years past. Grateful acknowledgments are due to our local treasurer, Mr. Hugh Gray, whose efforts to promote the Society's welfare among the residents of this seaside resort, are so well known.

We are happy in recording a signal honour paid to Mrs. Colville, of Cleland, for many years our local secretary at Motherwell, and an ardent friend and supporter of the Mission. At a social gathering under the auspices of the Lanarkshire Christian Union and the Motherwell Evangelistic Association, the Rev. Alexander Smellie, D.D., in the name of friends all over Scotland, presented Mrs. Colville with an illuminated address, and Mr. John Paton, Glasgow, handed her a cheque for £750. replying, Mrs. Colville handed back the cheque, to be used for the structural alterations necessary to make the Christian Institute suitable for carrying on the work.



SANCTIFIED WIT AND WISDOM.

Culled from the Missionaries' Latest Reports.



"DID YOU ASK HIM?"

The ways of God were under discussion. "Why didn't He stop the war before November, 1918?" demanded an irate porter in Smithfield. "Did you ask Him?" inquired the missionary. The question, coolly but reverently put, silenced the critic whose lips, alas! were unaccustomed to prayer.

AROUSING THE DEAD.

A "caller-up" (one who knocks at windows to arouse sleepers in time for work) greeted the approaching missionary. "So you are still engaged in calling people up," observed the latter, adding that he was in that profession himself. The man, a big fellow, six feet high, and inclined to be cynical, did not understand. "Yes," explained the missionary, "my work is similar to yours with just this difference: you go about to awaken the living, and I go about to awaken the living, and I go about to awaken the dead." Seeing through the remark, the "caller-up" vanished indoors, muttering something to the effect that he hadn't time to discuss such mysteries.

CONCENTRATED SUNSHINE.

A farrier had no use for tracts or their teaching. "Nonsense," replied the missionary, turning to the glowing coals for a text. "Look at God's concentrated sunshine. It is being released before your eyes after centuries of imprisonment in the bowels of the earth." The man at the anvil was incredulous. He was therefore told how, thousands of years before, God had forced His sunshine into the earth, and how by age-long processes 'it had turned buried forests and vegetation into coal. "Something similar is going on in the hearts of God's people," the missionary went on. "The sunshine of eternal love is poured into their hearts that they may shine it out again for the comfort and healing of their fellows." The farrier listened intently, new thoughts filling his mind as the sparks flew upward.

UNDAUNTED.

A wharf clerk was explaining to a gentleman the procedure of the missionary who visited the yard. "One day," said he, "a coal-basket upturned was made to serve as a pulpit, but the bottom gave way and he fell through! The men were convulsed, but the preacher, undaunted, quickly improved the occasion by quoting the old Book: 'Other foundation can no man lay than that is laid, Christ Jesus the Lord.' By the law of association," the clerk concluded, "whenever I recall the missionary's collapse, these words always come to mind."

A COMMERCIAL'S CREED.

A "commercial" mistook the missionary for a brother salesman. "I'm not sold out yet," said the man with the Book, "although my terms to customers are easier than yours. Something for nothing, in fact." The traveller gave his particular creed in return: "I believe Christianity was invented to keep men under the heel of the moneyed classes." The reply was, "Christianity, of which Christ is both centre and substance, is intended to take men from under the heel of the devil and bring them to God. It knows nothing of social distinctions, but unites all believers, rich and poor, bond and free, into One Body, of which Jesus Christis the glorified Head."

EXISTENCE v. LIFE.

A toper in a saloon bar could not understand Rom. vi. 23, quoted by the missionary. "I was taught that man is immortal by nature, how then can eternal life be a gift?" He was shown the difference between endless existence and eternal life. "Existence apart from God is a living death, but Christ came that we might have life." Deeply impressed, the man asked what he should do to get eternal life. "Do nothing, for everything is done. 'Lay hold of eternal life whereunto thou art also called,' and the gift is yours for the taking." The man left the bar determined to follow the teaching straightway.

"NOTHING DOING."

An attempt was made to engage a group of busmen in conversation. "Nothing doing," said a leader of a firebrand sect, at the same time refusing a tract. Pressed for reasons he proceeded, "Religion is in the hands of the rich, and the rich are our enemies, therefore we don't want religion." "Religion," answered the missionary, "which is composed of free grace and mercy for the guilty, is in the hands of God, and is dispensed by Him among His enemies—rich and poor alike—following their repentance, and faith in the Name and merits of the Lord Jesus Christ." Can words such as these be lost?

A BIG JOB.

A missionary was addressing a group of men in a depôt when the manager came up. "Hallo, trying to convert my men?" "No, sir," was the reply. "The job is too big and outside my province. But God can, and I am one of His instruments."



THE

EVANGELISATION OF LONDON .

THE NEW TIMES

—though in some senses propitious—are yet full of peril. Improved standards of living have lessened poverty, but crime and lawlessness have markedly increased. What is the remedy? Surely the placing of the Bible, preaching the Gospel, and enforcing the principles of truth and righteousness in the homes of the people! Here is London's only "Door of Hope."

New times have created

NEW OPPORTUNITIES

of reaching men, both in factories and at their own fireside. These advantages are being turned to spiritual account, but more Missionaries are urgently required to cope with the situation brought about by new labour conditions and increased leisure. This distinctive feature of evangelisation is, for the most part, unshared by any other Agency. The Committee therefore plead for

NEW CONTRIBUTORS

who will share the privilege of furthering the work of God in London along these lines. Nearly £1,200 weekly are needed to maintain the present staff of Missionaries whose labours are bearing fruit in redeemed and reconstructed lives. Let all who love our Lord Jesus Christ in sincerity, and look for His appearing, have a hand in this glorious crusade.

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W.

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Bankers. Barclays Bank, Ltd.

Headquarters.
The Mission House, 3, Bridewell Place, E.C.4.

300 MISSIONARIES EMPLOYED

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

OUR DAY! WEDNESDAY, 5th MAY.

Book the Date,
Tell your Friends,
Bring them Along, and
Believe for Blessing.

Full Particulars below.

No. 998.

MAY, 1920.

Vol. LXXXV.

CURRENT NOTES.

ANNUAL MEETINGS. The 85th Annual General Meeting of the London City Mission will be held (D.V.) on Wednesday Afternoon, May 5th, in the Central Hall, Westminster, W. (opposite the Abbey).

The Chair will be taken at 3 p.m., by Sir Harry Veitch, and the Speakers will include The Rt. Rev. Bishop of Barking, The Hon. Mr. Justice Bailhache, and Mr. Oliver Cromwell, Missionary to Club-house Servants.

In the evening at 7 p.m., W. G. Bradshaw, Esq., C.B.E., the Society's Treasurer, will preside over a Great Missionary Rally. The Rev. the Hon. Canon Talbot Rice, M.A., and Rev. Charles Spurgeon, President of the Stockwell Orphanage, will plead the Society's cause, and Mr. H. Bastow, Missionary to Common Lodging Houses in Whitechapel, and Mr. B. Goodwin, Missionary in Poplar, will give deeply interesting accounts of their work.

A massed Choir of 500 voices will sing before and during the Evening Meeting.

We again draw attention to the change made this year in the place, day and hour of the Annual General Meeting, and to the revival of the Annual Evening Meeting which doubtless will be welcomed by a host of friends and sympathisers, including workers at City Mission Halls throughout the Metropolis.

Reserved Seat Tickets for either or both Meetings will be forwarded gratis on request. Early application is desired.

MISSION TO G.P.O. WORKERS. On the eve of his retirement from the London Postal Service, the Controller, Sir Robert Bruce, wrote the following appreciation of the services of the Society's missionary to G.P.O. workers

(Mr. F. J. Francis), who has also just retired after completing thirty-four years in that unique sphere: "Being informed that you are about to retire from your work in the City Mission, I should like to send you my best wishes, and to say that you have performed your work here (the General Post Office) with great tact and modesty, and have earned much respect by your sterling character and cheerful and long-continued devotion to your duty. I hope that you may have much happiness and contentment for many years yet in your retirement."

The Committee are much gratified by this unsolicited testimony to the devotion of the missionary during his long and happy service among postal and telegraph workers, and cordial thanks are tendered to Sir Robert Bruce for his kindness in making the road clear for Mr. Francis' successor.

From the giddy maze of traffic that surges past the Mansion House, a goodly number of the Society's friends and sympathisers passed through the stately saloon on March 18th, into the Egyptian Hall, which, "pillored and mirrored, bannered and statued," gave a noble setting to what one of the speakers called "a noble and heroic work." The advocacy of the Mission was in an eloquent strain (see report on a later page), and the meeting altogether was full of inspiration and promise.

In forwarding the contents of their collecting - boxes, friends sometimes enclose particulars of how the amounts are made up, and thus reveal unintentionally a good deal of spiritual

inventiveness which is really "faith working by love." For example, a lady writes: "It was our custom during the war to put a half-crown into the L.C.M. box whenever there was an air raid (!) in remembrance of the missionaries who lived in the thick of the danger. I think new methods sometimes attract people, so that when the raids were over and something else had to be devised, we decided to place the box by the telephone, with a written request to visitors using the same to put into the box the cost of a call. I am now thinking of sending my box (if the plan is feasible) on a few days' visit to various London offices, as I feel strongly that the Society should get much more support from those who, quite unconsciously but very definitely, are benefiting from the work of the Mission. No one who reads the reports can doubt how great and persistent is the leavening influence of the lives and labours of the missionaries."

GIFTS OF THE POOR.

Speaking of box collections calls to mind the real sacrifice involved in many small gifts that have recently come to hand from people in humble circumstances. "A working woman who has many calls on her money," sends five shillings, "with sorrow that the amount is so small." A servant girl "who loves Jesus and His work" forwards £2 with the assurance that "God will prosper the Mission and supply all its needs." From Bath comes "a gift of five shillings saved in farthings for the City Mission," with the wish that the farthings were pounds. An old man in a poverty area sent two £1 Treasury Notes through the local missionary, "as a thank-offering to God on my seventieth birthday for the good work of the L.C.M." Through another missionary, a poor girl, a cripple, who supports her widowed mother, forwarded £2 ros., which she had saved up "in appreciation of his mission work in the Devonshire villages during the War." A much-esteemed collector, in forwarding her annual list of contributions, remarks: "A blind woman has sent 4s. 6d., of which 2s. 6d. was earned by knitting socks, and the remainder is a special offering in the hope that others might work for or give of their means to the Society as they are able." A lady's maid collected £8 6s. 6d. in pennies (2,000) from a working-class population; and a young woman employed at a West end drapery house left a

sum of fio at the Mission House' "as a thank - offering to God in answer to prayer." We know how gifts such as these are appraised in heaven, but one other example of sacrifice must be mentioned, the beauty of which is beyond words. Enclosing £30 for the "F. A. Bevan Memorial Fund," the donor says: "I intended leaving £50 in my will to the Society, but when I read in



A company of "testers" at the South Metropolitan Gas Works, watching the missionary open the L.C.M. Collecting Box, to which they gladly subscribe. you join the growing army of Box-holders? Write for particulars to-day!

the Magazine of those six poor districts, I sent from my savings that the Gospel might be sent to them the more quickly; but still feeling the great need, I send the enclosed to make up f40, only wishing I could have raised another f.10. If I can get as much by the close of my life the Society shall have it, to help bring the Gospel message to those who otherwise would not hear it. Anything we can do to help precious souls to the Saviour, to whom we owe all, ought to be done, though, of course, nothing is good enough to show our gratitude to Him. I do wish I had more to give, so as to keep our valued missionaries at work."

CALLED TO Two of the Society's disabled missionaries have answered the summons to higher service during the past few months.

THOMAS EDWARD WALKER entered the Mission in 1870, and spent the whole of his career — forty-six years — in the Borough of Shoreditch, where his name was a household word. A man of liberal education, thoughtful, and possessing

sanctified wit, he excelled in visitation, and was granted many tokens of Divine favour and approval. Struggling for years with physical weakness, and seldom free from pain, he continued his course with joy, witnessing to all and sundry the good news of the grace of God. Disabled in 1916, his weakness increased by degrees, until with joyful anticipation of seeing the King in His beauty, he was granted his heart's desire on February 21st, in his seventy-fourth year.

Ionah Bull was accepted for service in 1887, and successively occupied seven districts, doing his best work (judging by visible results) among the salesmen and porters in Billingsgate Fish Market, where, since 1906, he waged a good warfare for the Lord. A typical Midlander, prayerful and persevering in his methods, he preached the Word (of which he was a diligent student) in season and out, and wrought much good, both in visitation and through the various services he conducted in connection with the Billingsgate Christian Mission. He passed away on March 4th, after a painful illness lasting sixteen months, in his sixty-fifth year.

Matters of Interest.

A Special Mission, conducted by a member of the Society's staff, at Barclay Hall, Leyton, has been attended with remarkable blessing, many youths and young men being among the hundred or more souls who registered their decision for Christ.

"Much sympathy has been expressed with Sir Douglas Fox, an honorary member of the Committee, on the death of Lady Fox, which occurred on March 25th, within two days of her eightieth birthday. For many years she and Sir Douglas (who this month becomes an octogenarian) took an active interest in the Society's work, and only a few days before her death she sent a kindly greeting to the annual meeting of the Sevenoaks Association.

Sincere thanks are hereby tendered to the Stirling Tract Enterprise, to Messrs. Pickering & Inglis, and to numerous other friends who have responded to last month's call for free grants of Gospel Literature.

The number of street casualties in London is increasing, judging by an official return, which shows that nearly sixty people were killed or injured every day during last year. The actual

figures for the Metropolitan Police area were: killed, 687; injured, 18,998; mechanical vehicles being responsible for the large majority of accidents and deaths.

A local superintendent of a suburban missionary writes: "I constantly hear in the neighbourhood of Mr. M's acceptance as a visitor, especially in cases of sickness and need. My opinion is that there is the greatest advantage in such work as he is doing, when the after-war problems are perplexing the minds of not a few. In enlarging his area he has taken in a very needy district which hitherto was practically untouched."

Gospel witness was effectively borne by the L.C.M. Male Choir among the multitudes who lined the banks of the Thames near Chiswick, on the occasion of the Boat Race. Thousands must have heard the Gospel during the three hours' meeting, which many will recall with thankful joy. "Even the policemen joined in the closing hymns," writes the leader, "while several local believers helped most loyally. The effort was more than 'worth while'; it was 'a day of visitation' to many souls, some of whom expressed their anxiety to be right with God."

Out of the Depths

WE give this month a few encouraging instances of rescue effected by the missionaries working in London's

A Human Document which shows how the Message of Calvary is brought to bear upon abandoned men and women in the :: lowest quarters of the Metropolis. ::

to me when everybody had given me up.' She is thirtyfive years of age and I am confident the Word of God, ministered persis-

underworld of sin and shame. The attendant circumstances are only lightly touched upon, the whole truth in most cases being too painful for words. The objective in all such work is the regeneration of the indidividual soul, though it cannot be overlooked or gainsaid that such efforts, even when they fall short of that end, contribute in no small degree to the moral cleansing of the city.

tently and in faith, has, in her case, prevailed. Such characters, when they resolve, by God's help, to start afresh, leave their old surroundings quietly lest they should be tracked. It is therefore a proof of penitence when they seek me out and offer thanks for kindness shown to them 'in His Name.'

IN SPITALFIELDS.

"Mary B. is another example. I missed her for more than two years. Then she appeared suddenly, but so changed in manner and appearance that I failed to recognise her. She also had experienced (so she declared) the renewing power of the Holy Spirit, was living a Christian life, and regularly attended the means of grace.

The missionary who labours in Spitalfields has furnished some particulars of his work in that benighted area, in the course of which he says: "The district, one of the lowest in London, contains hundreds of 'furnished' rooms which are let nightly to any comers, no questions being asked. The furniture (called 'sticks') is worth only a few shillings; and the rent charged amounts to profiteering in flesh and blood. Gentiles are in the minority, as the parish is overrun with Dutch, Russian, German and Englishborn Jews. Women of the unfortunate class are here in great numbers. Newcomers are apt to look upon me as a spy, and more than once I have been accused of being in the pay of the police. Some of these poor creatures I have known for years. Their lives are full of tragedy, and in many a bosom hope lies dead. The work of visitation calls for unusual tact, and is often heart-breaking, but not seldom we are privileged to see its good effects. I subjoin a few cases of interest.

"Some of the saddest stories are of young girls who have fled from good religious homes, after committing themselves in some way. I have persuaded many such cases to return, and touching letters are in my possession from restored prodigals and reconciled parents whose gratitude is frequently too deep for words. I remember a good-looking girl called 'Sis,' aged twenty, whom I rescued from one of the filthiest Having stolen a sovereign from her father, she drifted to London, and 'touched bottom,' as they say. sufferings cannot be told, nor could any words of mine describe her terrible condition. Yet, while my warning brought her to her senses, the most earnest pleading failed to bring her to her knees. Having saved her from the jaws of hell, however, there is ground for hope that she may yet hearken to wisdom and accept Christ as Saviour and Friend.

"Miss A. was known for several years as a character of ill repute. She had given much trouble and appeared to have passed redemption point. I lost sight of her until a few months ago, when she called on me saying she had forsaken her old haunts and ways, and was in regular employment. More than this, she confessed herself a changed woman, and begged my prayers that God would enable her to live a straight life. 'I owe it all to you,' she said gratefully. 'You stuck

"Some incidents, if fully stated, would melt a heart of stone.

"A young woman stopped me in the street one day and laid her face on my shoulder and wept bitterly. 'Oh, help me,' she cried, 'for God's sake help me.' Her sobs attracted the passers-by, but their curiosity was satisfied by an onlooker who remarked, 'It's all right, she's in good hands; the gentleman's a missionary.'

Out of the Depths.

"Hunted by wicked men, and shocked at her own state, she sought and found the only human sanctuary available—the presence and sympathy of the missionary whose loving exhortations and faithful warnings she had so often despised."

THE SOCIAL EVIL.

Into Whitechapel Workhouse and Infirmary floats much of the wreckage of London's underworld. Among the inmates are some who have fallen from the higher walks of life, but cadgers and gaolbirds are here also. "'I'm tired of life and want to die," is an expression often heard," says the missionary who visits and conducts services in this institution. Another class is that of young men and women, victims of the social evil. Men who recover usually get work, in which case they leave "The House" without being questioned; but to help the women on their discharge is another matter. They must either go back to their abandonment or "make good" by going into a home. There are some hopeful cases. "I had a woman under my care whose uncle was one of the most eloquent preachers of the Victorian age," writes this same missionary. "On my recommendation she was taken into service, where she remained three years, giving every satisfaction. She is now happily married and settled in Essex." Another "hopeful" is Miss B., a publican's daughter, who professed conversion and bore testimony to the fact before the whole ward (she was in the Infirmary). Rather than return to the bar, she started a laundry business in West London, and is doing well, to her father's satisfaction and delight.

LOW MENTALITY.

"A good proportion of unmarried mothers are classed as mentally deficient," writes another missionary who is constantly handling human wreckage in the haunts of sin and crime. "As often as not their low mentality is traceable to bad heredity, a fruitful soil for every known evil." A case is cited in which the missionary figures both as a faithful gospeller and a Good Samaritan. "C. was a young woman who had early fallen on evil times. I picked her up (literally) with a baby only a few weeks old. After watching the case, I secured shelter for mother and child, but knowing the odds were against her, I expected daily to hear

she had done away with the child, whose father was unknown. To give her a chance I took the baby, and for five days and nights had it cared for at my expense, arranging meanwhile for its admission into the Foundlings' Home, where the child now is. Next, I secured work for the mother, and to-day she is doing well. 'Oh, sir,' she explained, reviewing her sad past, 'it's been an awful struggle, and I'm sorry I went the wrong road; but what else could one expect whose mother has been eighty times in prison?'"

Prayer is invited on behalf of the delicate and difficult work here described, also for the missionaries, that they may be supported and preserved amid scenes so sad and distressing, and be used yet more abundantly in their Christlike efforts to seek and to save the lost.

"FAITHFUL IN THAT WHICH IS LEAST"

MY mission is to do the work that lies Close to my hand to-daynot to despise

Life's little things, but patiently to take

Each task my Father gives, and for His sake.

With undivided aim and single eye, Perform it faithfully-not asking why No higher path of service

may be mine-

Why only as a rushlight

I may shine-

But seeking in all things
His will to see,

And leaving Him to choose

my way for me.

It may be that my Lord

will lead me so

Through quiet, winding paths, with footsteps slow,

To broader fields of toil, for which His hand

Is training me to-day; He may have planned,

If in the "least" my life His eye shall please,

To bid me serve

by greater deeds than these.

-E. Hickman Divall.

THE thirty-fourth meeting of the London City Mission to be held at the Mansion House took place

Eloquent Speeches advocating the claims and witnessing to the influence of the Society's efforts throughout the Metropolis by the L.C.M. Male Choir, Mrs. Leslie J. Vincent, L.R.A.M., presiding at the piano.

in the Egyptian Hall on Thursday afternoon, March 18th. The chair was taken by Sir Alfred W. Yeo, J.P., M.P., supported by Sir Andrew Wingate, Brig.-General R. N. Gamble, Col. Douglas Jones, Major J. Hubbard, W. G. Bradshaw, Esq. (the Society's Treasurer), G. E. Morgan, Esq., M.A. (of The Christian), J. K. Maclean Esq. (editor of The Life of Faith), Sidney Spiers, Esq., the Revs. Prebendary C. J. Procter, M.A., Vicar and Rural Dean of Islington, J. Morgan Gibbon, Minister of Stamford Hill Congregational Church, T. S. Hutchinson, M.A., W. P. Cartwright, M.A., General Secretary, and other wellknown friends. While the large audience was assembling melodies were rendered

Sir Alfred W. Yeo, J.P., M.P.

THE DYNAMIC OF THE CROSS:

By Sir ALFRED W. YEO, J.P., M.P.

SIR ALFRED YEO, speaking from the Chair, said: My Christian friends, We are proud to have the privilege at the hands of the City Corporation of meeting in this historic hall which has often rung with eloquent appeals for many noble causes, but which, I think, has never served a greater purpose than the one which brings us together, namely, the salvation of men and women. That is to me the foundation and top stone of all that goes to make good citizens, worthy to live in this present world. For, after all, this old world is really worth living in. Of course there are people who think they could run it very much better if they had the chance, and that if their hands could only have built it, the result would have been a great improvement. There are people who are even trying to substitute something else for the glorious Gospel of Christ; but amid the rampant materialism and unbelief of to-day there is only one cure for the world's ills, only one way whereby men and women are going to be brought into the right frame of mind, only one place where they can get the vision of things that really matter, and that is the Cross. As the choir were singing just now—

"The Cross, it standeth fast!

Hallelujah!"

In the measure that this city, this country, this empire, yea, this Mission also, builds on that foundation, sticks to first principles, believes in God and Jesus Christ, in that measure it will succeed and excel.

I have read with deep interest the Society's last report, and the thing that strikes me as most beautiful is that this Mission, by God's blessing, is changing the lives of the people. And it is only through the Gospel that such results are achieved. You may pass Acts of Parliament; you may give the people better wages and shorter hours; you may give them more decent houses and

increased leisure; you may even close public houses and remove all the evil that you possibly can by statute, but when you have done all that you have not saved a single soul, apart from Jesus Christ. lieve me, the future reconstruction of this country will only succeed and only be lasting in the measure in which it is allied and affiliated with the Lord Jesus Christ. The fact is, all movements apart or diverse from true religion lack soul and character. The real dynamic for the pulpit, the Church, the City Mission—the real dynamic to lift the world, to bring men in touch with Christ, not merely to change their environment socially and morally, but to change their hearts—is the Gospel of the grace of God.

The old world has got to come back to God to get right. And the only power for its recovery is "the old-fashioned Gospel of Divine Grace," so firmly adhered to and faithfully preached by the London City Mission. There is nothing to take its place. Therefore I say stand fast by the great truth: lean hard on God: keep close to Jesus Christ. And God speed the noble band of missionaries, whose work is not of the easiest, but of the best. May the dynamic of the Cross fill and flood every one of our lives in the dark days that are before us! For through the Cross we shall triumph, and by the common sense of this nation of ours a way will be found out of all its troubles. Let Christ be honoured, and the glad days will emerge.

THE WELFARE OF THE PEOPLE:

By the Rev. Preb. C. J. PROCTER, M.A.

The Chairman then called upon Prebendary Procter, Vicar of Islington, to address the meeting. He said: It is a happy circumstance that here in the very heart of the greatest city of the greatest empire the world has ever seen, a distinctly evangelistic effort such as the London City Mission represents should find a welcome. In that welcome we discern an appreciation of its worth and work. For never, surely, was a work such as the agents of this Society are quietly and persistently doing more needed than it is to-day. It is a work of reclaiming and rebuilding of the individual, and it is an axiomatic truth that you can only attain the reconstruction of the race by the reconstruction of individuals one by one.

Now, in considering the field of operations of this mission and the need of its work, many questions of a social and economic sort at once present themselves, all of which are of vital importance in the welfare of the people in the future. Among those questions that of housing is holding a prominent place at the present moment. We admit that it is the home surroundings of our childhood which give us the most abiding impressions—impressions which we retain throughout the whole of our lives. The environment of the child is a tremendous asset or equally a tremendous handicap to the future man or woman.

HOVELS OF THE POOR

Having laid down that principle, let us think a moment of the wreckage, the flotsam and jetsam cast upon the shore of our civilisation by the angry sea of competition and temptation and sin. We need to see the hovels in which some men and women have to dwell in order to know what temptation really is. Think of the description of the so-called "furnished rooms" which are still to be found in many parts of the East End. The wall is thick with filth, the bedframe is supported by a piece of wood or an old orange box. There is a verminous mattress, and the only other furniture is a chair and a table which are perhaps compelled to seek support by leaning against the wall. In this so-called home a man and woman, often with three or four unwanted children, live. Our heart aches for the little children that begin their life like that. Nourished on beer, sleeping on the bare floor, or on a heap of rags, the younger one nursed by a child only a year or two older than itself, it is no wonder the little infant faces look old, and that often death removes these children from this inhospitable world.

Or come a little higher in the social scale, where a man and his wife and children have to live in one or two rooms, most scantily furnished. Home, when it consists of a single room for living and washing and eating and sleeping in, is apt to lose a good deal of the romance which is usually associated with that word, and no wonder. When the father comes home from work he sometimes exclaims, "There is no place like home," and makes for the public-house where there is the glamour of light and the associations that are more exciting than anything his

home can provide. It is in a childhood such as that that thousands upon thousands of our fellow men have been brought up. The atmosphere in which they have been trained and have lived all through their early life still clings to them. The foundations of human lives are being laid in such hovels as I am describing. And we are told there are whole streets in the metropolis which are not fit for a child to live in.

THE CHRISTIAN ETHIC

How are we to deal with the tremendous handicap under which these people live? How, in the midst of these awful surroundings, are we to rescue the perishing? We have but one remedy to suggest. It is the remedy which our Chairman has put before us so forcefully this afternoon. The bedrock of every scheme of restoration is, after all, the Gospel of our Lord Jesus Christ. The Christian ethic has this for its secret: the conversion of the soul to God through the power of Jesus Christ which is brought to men.

In the construction and building up of our mighty empire many great and glorious men have had their share. In many a cathedral and open market-place we see reared up memorials to statesmen, soldiers and sailors, and to the reformers; but today we recognise that in the building of that empire the Christian worker has been doing a splendid work. London City missionaries are for the most part humble men. do not loom large in the public gaze. deeds are not blazoned in the daily newspapers. But they work on year by year with splendid devotion, and often amidst circumstances of a most depressing sort. They work, I say, splendidly; and if we only could measure values in their true light, we should say that the Christian Church has its heroes still-men who toil on in mean streets day by day, passing what seems their dreary life in daily devotion to a cause that the world takes little notice of. But though the world does not notice them. though they have no medals or freedoms of cities conferred upon them, yet in the building of this empire they are working at the base and at the foundations, striving by various ministries to win the hearts of the people, and to make them acknowledge God as Lord and King.

The Good Shepherd is still out seeking the lost, and I like to think of those missionaries

following close up in His steps, as He calls them day by day to a sublime if not a public sacrifice. And I like to think of new light and hope brought into the battered lives with whom the missionaries deal, and of those sad homes of which I spoke becoming cleansed and transformed under the magic touch of the Gospel. For it is wonderful how this Gospel of the Christ of God diffuses from the man himself and the woman herself into the home. And these missionaries, these friends of Jesus and of the wanderers, have earned for themselves a good degree, and I think many of them will be found amongst the aristocracy of heaven.

It is for men such as these and a work such as this that we plead this afternoon. If we ourselves have in any measure proved that the Lord is gracious, help it forward! If we have found for ourselves that it is a precious thing to have Christ as an abiding Friend and Inspirer of life, a Bringer of hope and cheer when we are cast down, the constant One who never changes—if that is worth anything to us—then let the measure of our gratitude be the measure of our generosity and our support for this noble and heroic cause.

DRIVING HOME THE CHRISTIAN IDEAL:

By the Rev. J. MORGAN GIBBON.

LADIES AND GENTLEMEN,-My first personal connection with the London City Mission dates from the time of my coming to London, when, being appointed minister of a Congregational Church, I was also made superintendent of one of the missionaries. It was a new and strange experience for me, and I enjoyed it very much. He was a most interesting man, and left a very definite and vivid impression upon my mind. I was chiefly concerned at that time about making and preaching sermons. I gave all my time to it. Of course I thought it very important work, but as week by week the missionary gave me an account of what he had been doing, the feeling was borne in upon me that this man was in touch with and busy about the real things. Ever since then I have supported the London City Mission because I have had the conviction that whatever the churches may be doing in other directions, in creating and maintaining this Mission the Church comes intoreal touch with real things.

TWO POINTED QUESTIONS

It has been said that the mission is old. Eighty-five? That is not old nowadays! It has done good work, but, sir, we must always defend ourselves against the tendency in institutions to overstay their welcome. It is the business of an institution to get off the stage the moment it has ceased to do real work in the best possible way. Therefore at every annual meeting it is our business to ask two questions: Is this work still needed? Is this particular Mission doing its work in the best way? A glance at London will answer the first question in a single moment. If it be true—and it is true—that the will of God is written in the needs of men, then the sanction and commission of the L.C.M. is written large and legible in the living life of London. There can be no doubt that there never was greater need for the work this Mission is trying to do.

Let us ask another question: Is it doing it in the best possible way? I do not go into the question of the age of a thing. will not bow down to a thing because it is old! Some of the biggest follies in the world come down from Antediluvian ages, and of the newest things there are some that are true and some are remarkably good. Therefore the question is: However well this Society may have worked in the past, is it still following the best possible methods? Now there is no institution on the face of the earth so well off for criticism as the Church of Jesus Christ. According to some critics, it seems to live and flourish on doing things in the wrong way. Very well. What is the way to work ideas? The Church is here to work the Christian idea, to make the will of Jesus Christ prevail. What is the way to do that? Go back two thousand years, and what do you find? A small group of peasants with just a handful of ideas and facts, put into their hands by their Lord and Master Who had ascended. In these ideas and facts these men felt they had an antidote to the bane of humanity. But did they get these ideas home? They talked, they button-holed, they preached, they prayed, they wrote (when they had leisure time in prison); they circulated little tracts-better stuff than some modern tracts, perhaps. Ding, ding; hammer, hammer; so they went on with these ideas until at last they made converts, and every convert became ipso facto a missionary. Men who had been tongue-tied now found

something they *must* talk about, until at last co-operation generated enthusiasm and comradeship and the world was set on fire. *That is how it was done!* And that is how Christianity started.

WAYS OF THE BOLSHEVIK

"Quite so," says the modern critic; ' but that was two thousand years ago. How is it to be done to-day?'' Well, how has anti-Christianity been re-started in our own day? Ladies and gentlemen, it is not enough to listen to denunciations of Bolshevism. If you are wise, you will learn from the enemy. A few years ago there was a small group of men. What had they? Just a handful of ideas, social and economic, but they believed they had in these ideas the antidote to the bane of humanity. But how to get their ideas working-that was the question. They talked. They buttonholed people. They wrote tracts (good ones, too, from their point of view). They did not pray-they had no God; they denied Him. But they talked and wrote flaming words with passion and conviction. The result? They made converts, and every convert became a missionary. Like the City missionaries, they went into the public houses and talked there. They went into factories. Wherever they could these men talked until at last they got a large portion of the Russian people in their hands. Having got gigantic power, they misused it in committing crimes that made the world tremble with horror and with fear and foreboding. Why did they work like this? Because whether you are an apostle of the first century or a Bolshevik of the twentieth century, if you want to work an idea there is only one way.

That is why I support the London City Mission. I pay no attention to newspaper critics who say our methods are obsolete. However obsolete may be the methods of Churches in their own organisation, or in their private work, this particular Mission in flinging three hundred trained men right into the heart of things, sending them into the taverns, factories and streets, is following the only possible method of making their ideals prevail. Judged by friend or foe, the method of the London City Mission is right.

THE PRIMARY TRUTHS

What about the things they teach? The thing that you teach will be settled in one

(Continued on page 59.)

FLASHES OF TRUTH

SPEAKING to the missionaries assembled at headquarters on March 19th, Sadhu Sundar Singh, the distinguished Indian mystic, emphasised the Church's need of in-

From an Address delivered at the Mission House by the much discussed Indian Ascetic and Apostle—SADHU SUNDAR SINGH.

the baptism of fire! But don't stop praying, or you may quench the holy fire. The dispensations of God were sometimes trying and

respectively when we have

creased prayerfulness, and of entire abandonment to the will and rule of the Indwelling Spirit. An impressive figure, wearing an orange robe, and speaking quite good English, the Sadhu's remarks were eminently practical, and the illustrations which composed the larger part of his address were simple and to the point. Some of the latter may be of interest.

hard to understand, but back and bottom of all is His love. Chastisements were badges of love. A child at birth found difficulty in breathing, whereupon the nurse slapped the child in order to make it cry. "You are killing my son," cried the distracted father, who was soon told that crying expanded the lungs! It was the slap of love, and when the saints fail in prayer, when the world cools the

affections, when they find difficulty in breathing

Quoting St. Paul's words in I Thess. v., " Pray

in the life of the Spirit, the Lord in various ways ministers the slap of love.

without ceasing. . . . Quench not the Spirit," the speaker dwelt on prayer as the secret of strength and victory, and the channel of spiritual supplies. "It is prayer in the Spirit that puts us into communication with all the fullness of God." It was a deeper thing than simply asking for blessing. The prayer of faith was said to release in our favour the most precious gifts. Seeing a tree burdened with luscious fruit, two boys begged a supply, which a generous farmer saw fit to grant. Do we approach God in a like spirit? How much better to view the tree as our father's property—therefore ours—and then feast on His pleasant fruits to our soul's content. "All things are yours." But prevailing prayer is intense and unceasing. "Two or three hours daily are not too many to devote to the supreme spiritual exercise."

"Travelling aboardship I was informed that one learned in science and understanding all about the stars and the firmament was attempting to obtain messages from Mars. Thinking and saying that I thought it foolish I was in consequence looked down upon. But my turn came. think me foolish, but seeing the Creator of the stars is nearer to you than the nearest planet, why do you not speak to Him?' Nothing is so wonderful as prayer! Because scientists and philosophers have special knowledge of things they can see, why do they think lightly of God's people who are learned in things unseen? As there are specialists in material things, so there are specialists in spiritual things."

Will not God try the faith He bestows? He will. And if He denies us our request, or delays it, He has something better in reserve. A father sent his two sons to dig for treasure in a field. Near by was a village, the inhabitants of which had to journey three miles to get water. After digging two days, three days, the young men found nothing. The fourth day came, but no gold. They became weary and thirsty, and were just giving up, when lo! they struck a spring! They drank, were refreshed, as did the villagers, whose joy at the discovery knew no bounds. The two sons dug for gold, and found water. Their digging was rewarded (though not in the way they expected), while the exercise was also beneficial! Prayer is spiritual exercise, and blessed are they who in seeking material things, find the living water. For the Giver is more than His gifts.

God's protection of His saints is wonderful. An infuriated mob approached a cave where a servant of God* was in hiding: They came prepared to kill and tear him in pieces. First they threw stones, and would have gone further, when they fell back, a strange sight meeting their eyes. The cave-dweller had a bodyguard, composed of beings whose like the persecutors had never seen. One remarked, "We know the faces of Hindoos and Chinese, but who are these?" The Lord had sent a shining battalion to protect His servant in danger's hour! What will He not do for those who really trust Him? Brethren, pray, PRAY, PRAY!

The strongest and best are apt to lose heart and give up. "The spirit is willing but the flesh is weak." At times work for God seems like attempting the impossible. Who can remove the blackness from coal? It is out of the question; but put the fuel into the fire and watch its bright glow! So with the hard task and the black outlook—they will melt and glow

Are you ever discouraged and inclined to give up in despair? I know the feeling. But it is the Holy Spirit who gives life to dead souls—we cannot. Let us preach Jesus, live with Jesus. If He can only express Himself through us results will follow. "I prayed for a man eight years before he yielded," concluded the speaker, "but prayer won in the end. God is not in a hurry; all His ways are perfect and complete."

^{*} This striking incident, modestly narrated in the third person, refers to the Sadhu himself.—ED.

Flashes of Truth

The foregoing are jottings of an address of great charm and deep spiritual power. When addressing an audience the Sadhu's mind moves rapidly, and in his own tongue he speaks as quickly as he thinks, on which account his own people have named him "The Waterfall."

A THRILLING CAREER

The following is culled from a character sketch of the Sadhu given in *The Life of Faith*, together with a thrilling story of his adventures and sufferings for the sake of the Name:

"Six feet in height, as erect as a lance, with a handsome and intensely spiritual face, glossy black hair and beard, pale brown skin, and tender, penetrating eyes, clad in a turban and a flowing saffron robe reaching to the feet, which are bare, he owes much to his striking appearance, but more to the impression made by his spiritual earnestness and his remarkable personal history.

"A Sadhu is one whose life is vowed to religion from the beginning. He renounces money and all worldly possessions in the search to satisfy the deep longings of the soul, and the saffron robe he wears opens the doors of all castes and classes of society in a land where religion is the one thing that matters, and where a man who has renounced the world is esteemed greater than he who conquers and rules it.

"Sundar Singh is a Sikh by birth, and was born in the 'Land of the Five Rivers' in the year 1889. He was the youngest son of a wealthy and influential landowner, and was brought up surrounded by every luxury. His mother taught him to read the sacred writings of his race, and for a time he revered them almost to the point of fanaticism. He relates that on one occasion, when the shadow of a Christian missionary fell across him, he spent an hour washing away the pollution. earnest searchings failed to give him the peace of mind he sought, and at the age of sixteen he was meditating suicide. The night following this decision he spent praying in his room. While reading a little Testament he looked up and saw a bright cloud, and in it a vision of the Christ. He got up from his knees a Christian, and went out and joined the despised

. "Throughout the length and breadth of India multitudes have listened to the Sadhu, sometimes as many as 30,000 at a time.

."Sadhu Sundar Singh stands as 'a symbol of the spiritual culture of the East set aglow in the resplendent light of the Gospel.' England has need of such a man at this hour, one who having endured all things for the cause he holds sacred, can still find it in his heart to write:

"'So great the joy I have in Light, That every sorrow brings delight." (Continued from page 57.)

single moment when you settle where you are going to teach it. If you are simply going to be preachers in a well-ordered church, speaking in a "dim religious light" to a well-behaved congregation, having only to meet "the easy logic of believing minds," you can preach what you like. But if you are going where you get cross-examined, pulled up and argued against, you must be very careful indeed what you say. There is a class of man of whom it is said he would be a very pleasant companion at a small tea-party, but not the kind of man to go tiger-hunting with.

St. Paul said he spoke wisdom among the perfect. He did not tell us what he said to these congregations, but he did tell us what he took with him when he went tigerhunting. 'I determined to know nothing among you save Jesus Christ and Him crucified." When he stood up in Corinth and Ephesus and fought with beasts he saw to it that the truths he had in his quiver were those to go tiger-hunting with. I honour and believe in the Missionaries because they have got the points of the New Testament. They have learned from the enemy that Bolshevists did not try to push Marx down people's throats; no, they took a few central ideas and worked them home. These men of the L.C.M. are not taking out luxuries and debatable things. They take out salient points, gripping truths, the truths that are the cutting edges of the New Testament. They have to take with them things that make bad men good and good men better, truths that they can fling right into the sea of vice and trouble and lift men up, truths for life's temptations, truths for death's alarms. And I support them because they are pushing home the vital points of the revelation in Jesus Christ.

The collection being taken, Mr. George Pearce, missionary to coalies, whose work was reported at length in the March issue of the magazine, gave the closing address, after which a vote of thanks to the Lord Mayor and the Chairman and speakers was moved by Mr. Sidney Spiers, seconded by Mr. W. G. Bradshaw, and carried unanimously. Sir Alfred Yeo having replied, the proceedings terminated with the Doxology and Benediction.

"DO THEM GOOD."

"Whensoever ye will ye may do them good, "-Mark xiv. 7.

Deputation Intelligence.

Notes of Meetings and Extracts from Speeches delivered under the Auspices of the Mission.

"Ye have well done that ye did

communicate."-Phil. iv. 18.

"WELL DONE !"

LANTERN service at Stock-

ton yielded f20 (taken in a box at the door) and made many new friends for the Mission. At Redcar a similar service was held, attended by the poor of the district, who crowded the Public Hall, over 100 being turned away for want of room. A good collection resulted, £2 of which was made up of threepenny pieces! At Alnwick, the Rector presided over an enthusiastic meeting, at which most of the local ministers were present. Good results, spiritual and financial, ensued. Asked by the Chairman why the London City Mission came to Alnwick for support, the deputation (Mr. Henry Hull) answered, "Because Alnwick people, when they come to live in London, do not bring their chaplains with them!" The reason being considered a good one, a generous thank-offering was enjoined and given.

At Morpeth, in seconding a vote of thanks to the deputation for his address, a curate said, "Words cannot express my gratitude to the London City Mission for its beneficent and far-reaching ministry. Years ago a rich squire built a Gospel Hall on his estate and invited many well-known preachers with a view to getting his only son converted. They all fell short of this particular purpose, until one evening, the appointed speaker having failed, the services of a humble City missionary who was staying in the neighbourhood, were commandeered, and, praise God, his message was used to the conversion of the squire's son." Tears stood in the curate's eyes as he told this story, leaving the meeting in no doubt whatever as to who the son really was.

Our Secretary for Scotland writes: ' A warm welcome was accorded us when visiting the East U.F. Church, Aberdeen (February 29th and March 1st). pulpit was occupied on Sunday morning, and a lantern lecture given next evening in the Church Hall, which was crowded. Rev. C. H. Todd, M.A., presided, eulogising the work of the Mission and commending it for prayerful interest and support. The collections reached nearly £19, and new subscribers were obtained.

"Encouraging meetings have been held at Wemyss Bay and Skelmorlie (March 6th and 7th). A limelight lantern lecture was given at the Parish Hall on Saturday evening and an address on Sunday evening. the United Free Church on Sunday morning the Mission's work was detailed to an interested congregation, when much sympathy was evoked. The auxiliary receipts have increased by over f_{25} .

"On Sunday, March 21st, following an address in Penninghame Parish Church, an offering was taken for the work, the Rev. Jas. M. Inglis, M.A., T.D., having known it for more than forty years. In the evening, by the kindness of Rev. W. H. Brown Douglas, B.A., the service was conducted in Trinity U.F. Church, and a collection granted. The Boys' Brigade was addressed after the service."

By the home-call of Mrs. Mary Coats, of Paisley, the Society loses a valued supporter and friend. For many years she contributed £50 towards the maintenance of a missionary in one of the crowded parts of Deptford, where excellent work is in progress. How greatly would the Committee rejoice if on reading this some one would volunteer to continue this guarantee—perhaps another member of the Coats' family, to whom the Mission is already much indebted for long-continued help.

A successful drawing-room meeting and sale of work was held in March last at the house of Mr. and Mrs. W. D. F. Vincent, 6, Twyford Crescent, Acton, W. The chair was taken by Mrs. F. Cook, and Mrs. Percy Illingworth opened the sale. The Rev. R. E. Gillie, of Marylebone Presbyterian Church, gave an address, and the Revs. R. G. Davies, E. J. W. Harvey, Mr. F. Harold Sully, and other friends took part. The proceeds of the sale and meeting amounted to £38 13s., a most gratifying result.



THE

EVANGELISATION OF LONDON.

THE NEW TIMES

—though in some senses propitious—are yet full of peril. Improved standards of living have lessened poverty, but crime and lawlessness have markedly increased. What is the remedy? Surely the placing of the Bible, preaching the Gospel, and enforcing the principles of truth and righteousness in the homes of the people! Here is London's only "Door of Hope."

New times have created

NEW OPPORTUNITIES

of reaching men, both in factories and at their own fireside. These advantages are being turned to spiritual account, but more Missionaries are urgently required to cope with the situation brought about by new labour conditions and increased leisure. This distinctive feature of evangelisation is, for the most part, unshared by any other Agency. The Committee therefore plead for

NEW CONTRIBUTORS

who will share the privilege of furthering the work of God in London along these lines. Nearly £1,200 weekly are needed to maintain the present staff of Missionaries whose labours are bearing fruit in redeemed and reconstructed lives. Let all who love our Lord Jesus Christ in sincerity, and look for His appearing, have a hand in this glorious crusade.

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TAN

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The Mission House, 3, Bridewell Place, E.C.4.

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Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to the London City Mission, and addressed to The General Secretary as above.

Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

THE LONDON CITY MISSION MAGAZINE.

SPECIAL ANNIVERSARY NUMBER.

.. Kindly pass on after reading, that others may have fellowship with us in the work.

No. 999.

JUNE, 1920.

Vol. LXXXV.

CURRENT NOTES.

Our next issue will contain the Society's 85th Annual Report, "a remarkable mass of facts and figures," to quote a well-known weekly, dealing with the evangelisation of London along distinctive lines. Friends interested in the welfare of the Mission would render valuable assistance by furnishing names and addresses of persons to whom copies of the Report may be sent, as it is desired to break new ground and secure a wider publicity for the Society's work.

85th The new arrangements MEETINGS. made in connection with this year's annual meetings were fully justified by the two fine gatherings at Westminster, notably in the evening, when the audience filled the Central Hall, notwithstanding three other meetings were held under the same roof, though under other auspices, at the same The speeches were on a high level, while the day's proceedings from the point of interest and enthusiasm left nothing to be desired. "It was worth a journey to London," said a country visitor, to hear a judge, a bishop, and a banker vie one with another in proclaiming the worth and effectiveness of the work, and to observe how heartily their expressions of affection and goodwill for the L.C.M. were acclaimed." The singing in the evening by the massed choir of 500 voices added a festive note to the anniversary celebration which very many will recall with thankfulness to the Father of Mercies for days to come.

We have pleasure in announcing the appointment, on the 3rd May, of the

Rev. George Edward Bourne as Deputation Secretary, a newly-created office with which is combined the superintendence of the Society's missionaries working north of the Thames. From June, 1915, to his demobilisation in January last, Mr. Bourne was attached as Chaplain to the Left Group, 46th Divisional Artillery in France, his army record doing him the greatest credit, showing clearly what sort of man he is. On one occasion, with a lieutenant of the R.A.M.C., he lent valuable assistance in removing a gun from a blazing gun-pit, setting a fine example to all present at a particularly trying time, an Order of the Day, signed by the Group Commander, being issued to that effect. He was also mentioned in a dispatch from Field-Marshal Sir Douglas Haig "for gallant and distinguished service on the field," and received an award signed by the Secretary of State for War conveying "the high appreciation of His Majesty the King." The War Office, moreover, have recently approved his appointment as an Honorary Chaplain of the Forces "in recognition of services rendered in the Royal Army Chaplains' Department." Before going to France Mr. Bourne ministered (1910-15) in St. John's Parish, Ipswich, being in charge most of the time of St. Andrew's Mission, and eventually becoming senior curate. An attractive speaker, sounding the true evangelical note, and fired with missionary enthusiasm. he would gladly welcome opportunities of telling from town and country pulpits the arresting story of God's work in the Great City. Applications for Mr. Bourne's services may be addressed to him at the Mission House.

We regret to record the death, on the 20th April, of Mr. Charles Cox, who rendered veoman service under the banner of the L.C.M., first as missionary (1871-90), then as Country Secretary (1890-7), and thenceforth as District Secretary until his retirement in 1909 owing to ill-health. Writing to headquarters some time ago he enclosed a sketch of his career in which he says: "Born in 1845 at Bookham, Surrey, I came to London a fatherless youth, having secured a berth with an engineering firm under the shadow of the Monument. Strolling one evening through the Borough, I was accosted by a young gentleman who invited me to a revival meeting at Colliers Rents Chapel, a nephew of William Carey, the famous missionary, being announced to speak. I consented to go, and having conducted me thither, my guide, who had been summoned home, hurriedly left the building, but not before he had satisfied my curiosity by handing me his card bearing the name—Theodore Howard.* My visit that night to the old chapel is unforgettable, for, as it was termed in those days, I was 'soundly converted.' Next Sabbath I accompanied Mr. Howard to a lodging house in Spitalfields, where he usually conducted an evangelistic service. Thenceforth I was constantly his companion in Christian work, both at Spitalfields, Tottenham, and elsewhere, and times without number have we rejoiced together when sinners of the worst type yielded themselves to the Lord. Some time after, he said, 'Charles, I have an impression that you ought to offer your services to the London City Mission.' An interview with the Secretary was arranged, and, after the usual examinations, I was accepted by the Committee, and sent to labour on the Exeter Hall district, under the superintendence of the late Mr. Quintin Hogg, of blessed memory. The results of my humble efforts, during the following decade, spent around Covent Garden, were, in the mercy of God, most remarkable. On the mission field abroad, as well as in Homeland, many are witnessing bravely for Christ who were gathered in during those harvest days. Subsequently, I was transferred to Kentish Town where

* For many years a devoted member of the L.C.M. Committee. He died, February, 1914.

I enjoyed a further period of service hardly less fruitful. I accepted the Committee's invitation to join the official staff in 1893, going first to the North of England as Country Secretary, and returning some years later to fill the post of District Secretary for North and North-West London." Our beloved friend and fellowworker was a man of sterling character, winsome in manner, gifted in mind and heart, and ever loyal to the catholic principles of the Mission, whose interests he advanced alike by his personal influence and powerful advocacy of its cause. He died as the result of a fall, aged 75 years.

M M M

MR. The Society has also lost a valued friend by the passing of Mr. James Robertson who was for many years head of the publishing house of Messrs. Nisbet & Co., a firm with which such names as Horatius Bonar and Francis Ridley Havergal are identified. He was an attached and prominent member of Regent Square Presbyterian Church, and greatly beloved, not only for his works' sake, but on account of his gentle and gracious disposition. Three days before his death invited the missionary whom he superintended to his bedside, and after prayer spoke with his usual sympathy of the Lord's work among the poor of Somers Town, in whom he had long shown the deepest interest. The Committee at their meeting on the 3rd May, passed the following resolution:-

"Having heard with deep regret of the death, in his 87th year, of Mr. James Robertson, who was for twenty-eight years a member of their body, the Committee desire to place on record their appreciation of the warm interest he took in the Society's work, and the unremitting efforts which he made for its success. served on the Candidates' Committee, was President of the North-West London Boxholders' Association, a member of the Local Auxiliary Committee, and Superintendent of a missionary, while his knowledge of the publishing world enabled him at times to render valuable advice with regard to the Society's publications. The Committee mourn the loss of a devoted colleague and tender their heartfelt sympathy to the bereaved family."

OUR 85th ANNUAL MEETINGS

THE eighty-fifth
Annual General Meeting
of the London City
Mission was held in
the Central Hall,
Westminster, on
Wednesday, May

"The problems of to-day in the social and religious world are perhaps graver than at any time in the nation's history; but when one looks for a ray of hope it is found in connection with agencies like the London City Mission."—The Hon. Mr. Justice Bailhache.

come home to us heavily; but we have the memory of these men with us, and if we follow in their footsteps, the same blessings will attend the Mission as during

their ministrations.

5th, at 3 p.m. A musical programme rendered by the male choir for half an hour prior to the meeting was much appreciated by the early comers. The chair was taken by Sir Harry Veitch, who was supported on the platform by the speakers, members of the committee, and the Society's official staff. The proceedings opened with the hymn, "O Lord of Grace and Mercy," after which the Rev. G. E. Bourne (the newly-appointed Deputation Secretary) read a portion of Holy Scripture. Following the usual devotions the Rev. W. P. Cartwright quoted a few extracts from the Annual Report, and expressed a welcome, heartily endorsed by the audience, to Mr. W. G.

Bradshaw, as the new Treasurer. THE CHAIRMAN (Sir Harry Veitch) said: Christian friends, my first words are those of deep regret at the irreparable loss we suffered last year in the death of our late Chairman and Treasurer. Mr. F. A. Bevan. Addressing the annual meeting two years ago, he then told us he had completed fifty years' connection with the Mission, and that he thanked God for the day he was brought into contact with it. Then, a short time before the death of Mr. Bevan, we lost our Vice - Chairman, Sir Ernest Tritton. who also loved the Mission and had its interests so much at heart. These losses

RELIGION AT EBB TIDE

Speaking for myself, it is forty-six years since I undertook to superintend a missionary in Chelsea, and twenty years since I became a member of the Committee, and like Mr. Bevan, I am thankful I was ever brought in contact with it. God knows how long I may be spared yet, but I shall be happy to serve the Mission so long as He gives me strength to do so. It may be asked, is the Mission still necessary? If you will study the Report, you will certainly agree that never was the Mission more necessary, or better served by its agents, or more deserving of pecuniary and prayerful support

than at the present time. Is not religion at a very low ebb? Is it not at a dangerous ebb? If the work was necessary eightyfive years ago, when the population of London was barely two millions, is it not more required to-day, when the number of people, especially the poor and desolate, is so much greater? The clergy and ministers cannot adequately grapple with the spiritual needs of London. I know a district of 15,000 people, many of whom in spite of the best efforts of the clergy, would be as sheep without a shepherd, but for the visitation of the local missionary.



Sir HARRY VEITCH, F.L.S., V.M.H. Member of the Parent Committee.

We had hoped that the lessons of the war would have wrought a great difference in London. But have they? Since the Armistice, Sunday desecration, gambling, and immorality have increased in all directions. And what about Sunday games in London parks? Do we want them? ("No.") The more the people can be educated to see this kind of thing is wrong, the better will it be for this great City.

Our Mission is inter-denominational. It is a link between the churches and the nonchurch-goers. We have numerous mission halls, but our aim is not to form congregations, although many of the poor cling to the halls where they first learned to know and love the Lord Jesus. I remember the case of a drunkard who was converted at one of our mission centres, and then asked himself what he could do to help. He decided that it should be his special task to keep the hall clean, and this he did up to the time of his death. The agents we employ are real working men. They know how to deal with difficult cases, being men of God, gifted with patience, tact, and perseverance. They include in their visitation those who live in one or two-room tenements and who are not within reach of the clergy or ministers. You can understand, therefore, that the missionaries are often overworked, and in these days of high prices they deserve well of the general public who benefit by the influence they exert, especially among the industrial classes. We are doing what we can to assist the missionaries in that respect, and if our friends will help us more liberally we shall be only too thankful to assist our agents to a greater extent. Knowing the habits and thoughts of the people, these men go among them, telling of One in Whom they may trust implicitly, even the crucified, risen, and glorified Lord. They preach no new doctrine. They seek to establish no new sect. "Jesus Christ and Him Crucified " is the burden of their message, and the conversion of sinners their one desire.

MEMORABLE WORDS

Let me read to you some words of the great Lord Shaftesbury: "If the achievements of the London City Mission have not made London a City of saints, yet, by the blessing of God, they have undoubtedly saved it from becoming a city of devils. Many of you were not born at the time, but

you have read of the Revolution of 1848, when every throne in Europe was in the dust save the throne on which sits the Queen of England. The Queen was safe, and why? I remember when M. Guizot came in flight to this country, at that time he talked to me of the state of things. 'Ah,' he said, 'be sure of this, and lay it to heart. I know Democracy well, but I can tell you this: What has saved England at this crisis? Why, the religion of the people!'" It is that religion that our agents are trying to impress upon the people, both in the course of house to house visitation-where they mostly deal with "a congregation of one"-and in connection with the missions to working men, and those frequenting public-houses and places of amusement.

If time permitted one might mention many conquests for Christ Jesus resulting from personal work, mission hall services, and in the open air where many souls have been won from sin unto righteousness, and from the power of Satan unto God.

It only remains for me to plead for largely increased help, and to invite your prayerful co-operation in circulating the knowledge of the Society's work among your friends. And I would say to the missionaries in the words of St. Paul: "Finally, brethren, be strong in the Lord," and I trust that out of full hearts, you will respond "My God shall be my strength."

SPIRITUAL "GROUTING"

THE LORD BISHOP OF BARKING said: Mr. Chairman, ladies and gentlemen, I have been asked to move the first resolution:

"That the Report which has been presented be adopted, printed, and circulated, under the direction of the Committee; that Mr. W. G. Bradshaw be the Society's Treasurer; and that the gentlemen whose names are printed on the Programme be the Committee for the ensuing year, with power to add to their number."

I have much pleasure in proposing that resolution. When I was working in the north of England, we had a priceless treasure not far away in the famous Abbey of Hexham. That Abbey was getting out of repair, and there was a very energetic rector there who raised a large sum of money for rebuilding the nave, and restoring the transepts and the choir. Showing me round one day, he said a fresh trouble had developed since the original repairs. The

wall of the north transept had been in great danger, and with a struggle yet more money was raised, and it was put right by the process known as grouting. A certain mixture was poured into the cracks and crevices of

that ancient wall (for nobody wanted destroy the wall, but to preserve it), and by means of this liquid forced in at pressure. the high whole thing was reinforced and strengthened.

The work of the London City Mission is like the grouting. It pours in some very modern stuff at very high pressure which perhaps the churches are not always able to exert, and the stuff goes into the interstices and crevices and cracks of the Church

of Christ in this country, so that the whole Church is welded together, and made strong to stand the stress of the present day. There are several ways in which the Mission reinforces the work of the churches. One is by the specialised nature of the work itself. Perhaps the churches are doing more specialised work than is generally realised, but we cannot pretend to do it extensively. and several classes and sections of society which are overlooked by the churches are brought into view and served by the splendid workers of the London City Mission.

A PERSONAL TESTIMONY

I have lately had the opportunity of going about with some of your workers. I have visited a coalyard and seen how wonderfully the coalies respond to the Gospel appeal, and heard them ask for favourite hymnsmen who, one might have thought, would not have known what a hymn was. I felt I was a very heavy gainer by the excursion on which I had been taken. I have also visited the Great Eastern Railway works at Stratford where I had an enjoyable dinner-hour experience. Again I was surprised at the brotherly way in which the railwaymen received the message. I am not sure that if I had entered a West-End club. and had begun to give an address during the

dinner-hour I should have been quite so cordially received, nor am I sure whether a congregation when invited to ask questions after the sermon would have responded as these men did in the Stratford works.

A few weeks back I visited the new dock which is being built close to the Victoria Albert and Entering the navvies' shed with the missionary at dinner-time, I found one man had brought enough dinner to share with me in case I had not any for myself! We hear some ignorant things said about the workers of the present day. I never meet the kind of characters we sometimes hear about. Dur-IR. Madsen. ing the railway strike when I was homeless

Photo by] Rt. Rev. J. T. INSKIP, D.D., Bishop of Barking. fora time, myfurniture

> being on the way, a working man who lived near my empty house offered to take me in, and let me stay in his house for as long as I liked. He had heard of the plight I was in, and I had a great mind to accept his invitation, so kindly was it given. Beneath the surface of society, amidst much that is frivolous and disquieting, there is a good heart if it is only rightly touched, and the missionaries know how to touch it. Mission may or may not fill our churches, but it helps to keep up a familiarity of the right kind with the Gospel, and it helps to create happy homes—I do not say houses (!) -but homes when you have got the houses. And if the Mission's precepts are carried out the housing problem will very soon find a solution.

VALUE OF VISITATION

There is one other way in which the City Mission "grouts" the work of the grand old Church of England, and the other churches. I refer to its wonderful visitation of the people. I have had a pretty extensive experience of pastoral visitations in twentyfive years as a vicar of town parishes, and I know what can be got through. Allowing for four weeks' holiday à year, including Bank holidays, I find that each missionary on an average pays seventy-two visits per

week, excluding those paid to factories, workshops and public-houses. From the clergyman's point of view, that average is a most satisfactory total, and I do not think any work is of greater value. A little patronage and condescension is not going to bring down the blessing of God, nor is it going to secure the allegiance of the working man; but when (as in the case of the missionaries) there is real self-sacrifice and love at the back of the message, the working man may yet come within the doors of the Church of Christ, and one of the most likely agencies to get him in is the London City Mission.

MISSION TO CLUB-HOUSE SERVANTS

MR. OLIVER CROMWELL' (Missionary to Club-house Servants) seconded the resolution, following with a brief account of his work. He said: "I have very much pleasure in seconding the resolution. we could persuade all the Bishops and clergy and others not yet interested in the City Mission to 'come and see,' they would tender the same admirable testimony as the Bishop of Barking has just done. I have been plodding on now for thirty years in the West End club-houses alone, yet not alone, for as Wesley said, 'God is with us,' and if God is with us we are in the majority. There has been an intermittent interest shown in hotel and club-house servants, but only an intermittent one. A conference was held in Dean's Yard some time ago, and a well-known lady invited me to attend. She had also invited representatives of other religious bodies working in the West End, all of whom were admittedly out of touch with this section of the community. Then said this lady who was presiding, "We have with us to-day, So-and-so," mentioning my name, and called on me to speak, and I was able to say I was in personal touch at that time with five thousand West End clubhouse servants. I am often asked, 'How do you get in?' The reply to that is largely personal, and you may read it in Romans viii, 28. There has been a special Providence with me so far as access is concerned: albeit I have kept to the Catholic principles of the Mission, though at various times I have been taken for an Anglican, a Baptist, a Wesleyan, and 'a good Catholic.' But I have never been taken for a Quaker!

GATHERED FRUIT

As for results—for I must hasten on—a senior curate came to St. Martin's-in-the-

Fields, and it was laid upon his heart to do something for the men around Trafalgar Square. He issued some cards, but they did not respond. Then he thought of me, and asked for my co-operation. 'Certainly,' I said, 'I will issue your cards, and come myself to your meeting.' We got several people to come from the club-houses and hotels with the result that a men's meeting of eighty or ninety was built up, while six club-house men became communicants. One of them had over the fire-place in his department a lot of stupid pictures which subsequently gave place to photographic groups connected with the Church of England Men's Society.

It was my business to go to Regent's Park to answer a well-known freethinker. 'Are you going to answer that man?' I was asked. 'Are you going to take on an infidel?' I did, and presently the chairman said, 'You are preaching.' 'If I am preaching,' I said, 'I am answering.' that occasion one man as he stood outside the crowd was converted to God, and became a communicant at St. Thomas's, Camden Town, and he had a new home. Over in Westminster a missionary said to me, 'You will be pleased to know that a man and his wife and two grown daughters have been brought into the fellowship of the Baptist Church there through your conversations.' On Epsom Downs one Derby Day a man said, 'I have been converted through your visitation, and now I am here in charge of a Gospel tent.'

A respectable man in a frock coat and silk hat stopped me one day in Piccadilly, and told me that he used to be plate man in such and such a hotel. He added: 'I am now, thanks to you, a converted man, and a member of the West London Mission.' These are just a few of the many trophies of grace resulting from our work.''

The Resolution was put to the meeting and carried with acclaim.

A JUDGE'S TRIBUTE

Following the Thankoffering, during which the choir rendered "Hallelujah for the Cross," The Hon. Mr. Justice Bailhache delivered a brief address. He said: Mr. Chairman, ladies and gentlemen, I am glad indeed to be here, and to show my sympathy with the London City Mission. I regret I was not here earlier to have heard the other speeches, for I think nothing does

a man like myself more good than to hear the personal experiences of some of our City missionaries. I have known two or three of them intimately. One, Charles Cox, a dear friend of mine, was buried only vesterday. He used to come as long as he could to the men's meeting of which I have been the President for many years, and it was an inspiration to see the way he joined in the hymns, and to hear his 'Amen' and 'Glory,' and the ejaculations that the old man neither could nor would restrain. He was obviously a transparently good man. It shone in his face. Nobody looking at him could for a moment doubt it; and as far as I have experience of London City missionaries that is characteristic of them. Perhaps they have not all that charm of manner that Charles Cox had, but they are all of the same stamp.

I see that you have had upon the whole a not unfavourable year. The Report begins by speaking of the faded vision. That is to say, the vision we had of reconstruction, of a better England, of men after the war eagerly turning to God, has to a large extent faded, and I am afraid that for myself I am subject to fits of depression and pessimism. That is one of the reasons why I wanted to get an uplift from the speeches. The problems of to-day in the social and religious world are perhaps graver than at any time in the nation's history. It is a disappointment that after the discipline of five years' war people should be all for pleasure, all for getting money, all for making insatiable demands for increases in wages that the country cannot stand, and alongside with this all sorts of profiteering. And I confess that, getting to be an old man, I wonder whether things will ever be better in my time.

RAYS OF HOPE

But when one looks for a ray of hope it is found in connection with agencies like the London City Mission. The great problem with which we are faced is how to persuade people that in the principles and in the character of our Lord Jesus Christ is the solution, and the only solution, of the difficulties of the time. In times past the Church has been apathetic and lethargic, but now that the Church is for the most part eager enough, it is the nation which is indifferent to the best things. How are we to persuade people that the one hope of the



Photo by] [Lafayette Sir CLEMENT BAILHACHE, LL.B., K.C., Judge of the High Court.

world-for themselves and for us-is the adoption of the religion of Jesus Christ? The best way-possibly the only way-is by the personal character and quiet influence of those who profess and call themselves Christians. And it is in that direction that the London City Mission is doing such a vast amount of good. You have your missionaries, men who are fit to be saints for the most part, going up and down London, in and out of the slums and all sorts of places, preaching and teaching the Gospel, and bringing to bear the quiet influence of a Christian life among the masses of the people. It seems to me that in that way-and in that way only-does the salvation of the nation lie. After all, the original plan was that the disciples were to be witnesses-not exactly the sort of witnesses I see in my Court-but witnesses who go up and down the country, or perhaps remain quietly at home, influencing people by their character and godly lives. We have individually to show that we have something that is worth having, and something that other people have not. We have to make them envy us, and wonder what our secret is, and only so shall we influence the times in which we live."

Brig.-Gen. R. N. Gamble, C.B., D.S.O., formally moved, and Mr. W. G. Bradshaw seconded:

"That the cordial thanks of this Meeting be given to the Chairman and speakers for serving on this occasion, and also to the Clerical Examiners, Local Superin-

tendents, Honorary Treasurers, Honorary Secretaries, Collectors, and Friends, who have kindly assisted the Society during the past year."

The resolution was carried with applause, after which the Bishop of Barking pronounced the Benediction.



GREAT MISSIONARY RALLY.



Every part of the large Central Hall was crowded for the Evening Meeting at 7.0 p.m. While the audience was assembling choral selections were rendered by a massed choir of 500 voices conducted by the General Secretary. Mr. W. G. Bradshaw, C.B.E., took the Chair, and was supported by the Rev. Canon the Hon. W. Talbot Rice, M.A., Rev. Charles Spurgeon, Mr. Stuart Trotter, Mr. Frank Graham, Mr. Andrew Miller, Mr. Cecil Harris, and many other well-known friends of the Mission.

The proceedings opened with the hymn, " Jesus shall reign," and after the reading. of Scripture and prayer, the chairman spoke as follows: These Annual Meetings which we are holding to-day are the first since our late Treasurer and Chairman, Mr. F. A. Bevan, passed away, and I cannot let them go by without referring to the eminent services which he rendered to the London City Mission over a period exceeding fifty years. At first as a member of the Committee, and later as Treasurer and Chairman, he devoted his time and strength, his substance, and his prayers to promoting the work of the Mission, and he had his reward in seeing it prosper exceedingly under his leadership.

During the year we had also to mourn the death of Mr. W. Middleton Campbell, a member of the Committee for over forty years, and a munificent contributor to its funds. Such men as we have lost are scarce, and their number grows less every year. Their places are hard to fill, and the need for them is great at a time when expenses are growing, and funds for spiritual work increasingly difficult to get.

The Report and Accounts show that the work of the Mission is prospering, and God is blessing it perhaps more than ever before, but the expenditure on Revenue Account

exceeded the receipts by over £7,900. I mention this fact for one purpose only, that I may enlist your prayers that the deficiency may be more than made up during the current year.

DANGERS OF DETERIORATION

The financial side of the work is important, but it is not the most important. It is terribly possible to be financially prosperous and spiritually barren. I am convinced that if the spiritual side of the work is kept right God will send sufficient funds in answer to the prayers of His people. The recent history of the great Foreign Missionary Societies forbids us to think otherwise. The greatest need of the Mission is that all who are engaged in its work should keep themselves right with God, and vessels fit for the Master's use.

In all human affairs there is always at work a tendency downwards, a force impelling from higher things to lower, a principle of deterioration which St. Paul called "the law of sin and death," and it is wise and necessary to recognise this downward tendency, and to bear it in mind in order that we may take effective measures to counteract it. You may see the operation of this tendency in many ways. Take the case of a great spiritual revival such as occurred in the eighteenth century under Wesley and Whitfield. At first, and for many years, the movement was marked with great spiritual fervour and evangelistic zeal, and from it sprang the great religious societies whose objects were exclusively spiritual. Later there followed the establishment of numerous philanthropic institutions such as hospitals and asylums; later still, schemes for social betterment; then plans to help men to

greater material comfort, and then all sorts of projects to bring them luxury, pleasure, and amusement; all, or nearly all, these constituting a mighty stream of good flowing from the fountain head of cleansed hearts and consecrated lives, but deteriorating in quality as it flowed onwards until the spiritual power seemed to have almost spent itself, and the world and the downward path appeared to have regained the mastery. This, I submit, is the history of all or most religious revivals, and it illustrates the downward bias which is always in operation in the world.

THE SURE FOUNDATION

I am not decrying or depreciating philanthropy in any shape or form. Love to man is the necessary corollary of love to God, and invariably springs from it. The London City Mission is in the fullest sympathy with every effort to advance the physical, mental or moral welfare of mankind, but it holds fast to the conviction that the only remedy for sin is the Cross of Jesus Christ and regeneration by the Holy Spirit, and the only sure foundation for social reconstruction or betterment is the Gospel of the Grace of God. Does it not seem to-day as if the spiritual blessing which accompanied the revival which took place between 1850 and 1860, and later on under C. H. Spurgeon's and D. L. Moody's preaching, has almost passed away, and left in its place a tendency to attempt to uplift men by material comforts, and even pleasures and amusements?

I think we often find this same downward principle operating in family life. The children of whole-hearted Christian parents are rarely wholly worldly or bad, but often, although upright and religious, they are less decided and active spiritually than their fathers and mothers, and their children again are more interested in philanthropic and benevolent schemes than in directly spiritual work, while their descendants may be found right back in the world.

STAGES OF DESCENT

Does not this account, at least in some measure, for the difficulty which the committees of societies engaged in spiritual work are experiencing in filling up the places of those who have passed away? Certainly we are all aware in our own lives of this downward bias, this tendency to descend from a higher spiritual plane to a

lower and material level. We can almost trace the successive stages of the descent. First, a desire to know God and commune with Him, and an eagerness to lead others to Him. Next-if we are not watchfulstill religious but not so spiritual, marked by unselfish activities, but no definite evangelistic effort; next-if we continue careless-characterised by general uprightness of life and conduct, but little spiritual warmth, and the next no separation from the world. Only the power of Divine Grace and the operation of 'the law of the Spirit of Life in Jesus Christ ' can save us from this downward bias. Now as we see this downward tendency in operation around and within us, backed as it is by all the host of spiritual wickedness in high places, we need to renew our resolves and seek again the Grace of God.

"THE MAN WITH THE BOOK"

The object of the London City Mission has always been to bring Jesus to men, and sinful men and women to Jesus, and we believe with all our hearts that 'none but Iesus can do helpless sinners good.' 'The Man with the Book'-God's Holy Word from cover to cover-' The Man with the Book,' not with cards or dancing or amusements of any kind, or even with material relief as a primary object, but the Man with the Book which points to the Lamb of God which taketh away the sin of the world, has ever been the means upon which we have relied for the salvation of men, and we are sure that no better or other means exists.

I am convinced that the Mission, during all the years I have known it, now more than thirty, has never had a more deeply earnest or spiritual tone than at present. The number of missionaries is less, but the power is undiminished. The hosts of voluntary helpers who support the Mission by their prayers, their self-denying labours and their gifts were never more numerous or more zealous than to-day. I plead that we may all keep the spiritual nature of the work in which we are engaged clearly before us, and that we may seek in increasing degree the enabling power of God's Holy Spirit.

No man can confer a greater benefit upon his fellows than to live so closeto God that he is constantly living at his best.

"Be noble, and the nobleness which lies In all men sleeping, but never dead, Shall rise in majesty to meet thine own; For all that is noble and pure and good Has an influence on the rest, And the world is better for every man Who is living at his best."

God keep the L.C.M. true to Him, and to its own past history.

DIFFUSED ILLUMIN-ATION

REV. CANON THE THE HON. W. TALBOT RICE, M.A. (Vicar of St. Paul's, Onslow Square), said: "Mr. Chairman, ladies and gentlemen, it is great pleasure to come back to London. cannot say that I love London itself, but if it be true that Christian people are the salt of the earth, there ought to be a great deal of joy and hope in our

hearts at such times as these. If we are the salt of the earth, we must rub it in! If we are the light of the world, we must shine.

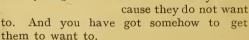
Sometimes we say sorrowfully that today we have no one like Spurgeon and Moody. But if you will only look round this building at the lamps it contains, you will learn a lesson. Men are always trying to better our lighting installations. I have a half-watt lamp in my study, and I need no more than one such lamp to illuminate the whole room; under the old arrangement I should have had to employ three. Those bright filaments have been superseded by this more general and diffused illumination. And that is what God wants; not one or two mighty standard lamps, but a multitude of half-watts, not the sharply focussed glare at this point and that, but the gentle, even radiance. It may be that God is calling upon every one of us not to depend upon the great men but to shine ourselves as we have never shone before.

TO-DAY'S PROBLEMS

To-day, we are in the midst of grievous difficulties. Do not let us be astonished at that. The difficulties after a war have always been great. It took at least seven

years after the Peninsular War to recover, and that was a tiny war compared with this last. Remember also that to-day there are very largely increased powers in people's hands. Education is a great power, though it is not always a good power. The cleverest being, except God, is the devil. It is not

enough to be an educated man. It is necessary to be good as well as educated. Power and pay and education are all increasing to-day, and power is being put into people's hands which they do not always know - how to use. Another great fact to-day is that the great bulk of the people are outside the ordinary means of grace, not because the churches are not open, or because the services are not held, but because they will not come. Why? Because they do not want



Rev. CHARLES SPURGEON,

President of Stockwell Orphanage.

And there is the passion for amusement, not merely for theatres and dancing and the cinematograph; everybody wants to be amused in everything; meetings and books must be amusing, everything must be of a light and trivial kind. The world, in fact, is living on sauce instead of on chop! That is why there is no hunger for the really serious things.

Again, there is the failure of the home. It is customary to say that the children are different; no, it is the fathers and mothers that are different. Parents do not understand that the joy of a child's life is to be kept in order. The great need of to-day is discipline. The call is to obedience. People are all trying to be obedient with regard to the laws of science. It is by obedience to the laws of science that they have been able to fly to Australia, and are attempting to fly to the Cape. But when it comes to moral and spiritual things, they are as disobedient as it is possible to be. You cannot get right until you realise that obedience is the one great law of life everywhere. Our homes are miniature states, and if you do

not have your miniature state right, you will not have your big state right either.

SOME NATIONAL ASSETS

But we have some assets. For one thing, we have men like C. H. Spurgeon, and D. L. Moody, and John Wesley behind us, and that is something. It is men such as these that have helped to build up our national character, and that character has not gone yet, and is not going. Then we have the churches. Don't despise them. You say they are a failure. Think of the Sunday schools. We open our Sunday schools to working men's boys and girls, and we are glad for them to come in. They are received by teachers who never dream of taking payment. We provide them with treats, outings, and so forth, and then at the age of about fourteen in the case of the boys, and of sixteen in the case of the girls, they go. They take to smoking and cheap pleasure, and the boys think of having a girl to walk out with. They run away from us, and it is difficult to get them back again. Well, it seems to me an extraordinary thing that that should be said to be the failure of the Church. Besides the churches, we have a vast network of other spiritual agencies, and amongst them the London City Mission, for which we have to thank God. I-do not know where parishes and districts would be without work of this kind, and without men of this kind. The more I think of it, the more the need of such societies as this presses upon one. It makes one feel that instead of two hundred and eighty-nine missionaries there ought to be a great many more at work. The thing needed most of all in the slow and steady progress of our fellows is that they should have going about amongst them men who really know and love God-men who can bring God into their lives and homes and work, men who will go to their houses, their workshops and their factories, their public-houses and customary haunts-and all of them men chosen and equipped in every way for the task. That is the whole idea of the London City Mission. Therefore we say with all our hearts: God bless, prosper, and increase its work!"

Following the hymn, "What a Friend we have in Jesus," Mr. H. Bastow, missionary to lodging-houses in Whitechapel, a Yorkshireman, as his tones revealed, gave a rousing address on his labours in the underworld, where amid scenes of vice and squalor,

and often "in the smell of kippers," he sounded out the Gospel message in speech and song. He detailed several cases of rescue, including those reported last month in the article "Out of the Depths," and others incorporated in the new Report.

The Thankoffering was taken at this point, during which the massed choir effectively rendered "Christ's own Peace." In introducing the Rev. Charles Spurgeon, the chairman delighted the audience with some memories of C. H. Spurgeon, who wasone of the speakers at the Society's annual meeting when he (the chairman) attended it for the first time thirty-five years ago.

C. H. SPURGEON'S "GOOD WORD."

The Rev. Charles Spurgeon, who on rising was heartily acclaimed, and who crowded many wise and witty sayings into his quarter-of-an-hour, said: "Mr. Chairman and Christian friends, I feel somewhat ancient to-night, it being forty-one years ago since I was first introduced to the London City Mission. I was only a young man then, but I had some of my father's wisdom, although, after such a kind introduction as the Chairman gave me, I do not need to tell you I am not my father.

My father was wise; he knew a good thing when he saw it, and he always had a good word for the London City Mission. So when I went into the ministry I thought it would be a good thing for me as a young man to make friends of the City missionaries. Consequently, throughout my twenty-five years' pastorate in Greenwich I knew some of the excellent of the earth who were engaged in the service of the Mission, men who have now entered into their rest, and I think I can say with a glad heart that they have entered into their reward. They never got it here. They worked on slender salaries to the point of sacrifice, and their wives and daughters knew it as well as they. think a meed of praise is due to the holy women who spare their men to carry on this work. We have had one of these good men speaking to us to-night in Englishwith rather a Yorkshire accent! But I do not mind what the language is when the heart goes out with the tongue, and the tongue tells of Jesus' power to save, and in the low lodging-houses preaches of His grace, and of how His blood was poured out to lift up the lost. God bless every man who has to preach in the smell of kippers!

There are two things about this London City Mission that I admire. The first is this, the men I have come into contact with have been evidently called of God to a divine mission. They are consecrated men because they are converted men. They know what they believe, and believe what they know, and go forward prepared to face all the ill and hurt if by all means they may save some. That is their mission, to seek and save that which is lost. I believe the world would soon be won to-day if it had a vivid vision of the Christ. And the City missionaries are taking Christ into the places where men are lost, and holding Him up as the One, and the only One. Who avails to save. It may be that in this hall there is some soul that has come in saying, 'O, that I knew where I might find Him!' Well, He is waiting to save you. This is my mission, to cry even with my latest breath, 'Behold, behold the Lamb!' It is Christ Jesus whose precious blood takes away the sin of the world, and I am only giving a faint echo of the message that is being delivered over and over again.

A WEATHERCOCK STORY

Secondly, the missionaries have a direct and definite message for the people. I was driving along the Lewisham High Road once, sitting next the bus-driver of the one-horse bus—that shows it is a long time ago, doesn't it :--and seeing that the bus-driver was a most intelligent man I thought I would get a little knowledge out of him. I said, 'Could you tell me what that weathercock represents on St. John's Church? Does it represent a dove or an eagle?' 'Lor',' he said, 'I don't know. I think it's a weathercock.' You see my point? That man had a definite message, and he gave it me. I was wondering whether the thing was an eagle or a dove. Nothing of the sort, it was a plain weathercock. So it is with the missionaries; they know nothing else save Jesus Christ and Him crucified. They have a definite message to bring to lost souls. They tell them that Jesus is able to save. Some one asked me the other day, 'Do you know the difference between mushrooms and toadstools?' I said, 'No, I don't know that I do.' 'Well,' he said, 'the difference is this: mushrooms if you eat them will not hurt Toadstools if you eat them will kill 'Thank you,' I said. 'I shall leave them both alone!' When there is such grave doubt about the virtue of a thing, have nothing to do with it. Don't listen to the nostrums that are about to-day. No rouge and paint, if you please, but tell men they are lost, that humanity is fallen, and that, with hearts as hard as adamant, it is only of the Cross Jesus' Christ—the

(Continued on next page.)

GLEANINGS FROM THE FIELD.

GODLINESS IS GAIN.

"It's a year ago since I gave myself to God," volunteered a South London carman, who added joyfully, "I am a thousand pounds better man than I was before, being like Aquila and Priscilla who had a church in their house."

AN ACT OF LOVE.

"I'm a Spiritualist," exclaimed a woman, with a sharpness that was intended to close a doorstep conversation on Divine things. The missionary quietly pursued the subject. "I'm a Spiritualist myself, though not of your sort. The love of God, the power of Christ, and the presence of the Holy Spirit in daily life are infinitely better than table rappings, automatic writings, or such-like phenomena. Besides, no religion is of much account that flourishes in the dark." The woman was impressed, and a few nights later attended the Gospel meeting and was brought to God. "In proof of the change," adds the missionary," she volunteered her help in cleaning the mission hall as an act of love."

"IF GOD SAYS SO."

"Stay, man; you are too cocksure about going to heaven. I fancy you're of the type that says, 'I thank God I'm not like other men.'"
Thus an undertaker's assistant who heard the missionary quote John v. 24, but imagined, as he confessed later, it was "out of his own head!"
When the Word was opened and its glorious certitudes examined, the interrupter apologised, saying, "If God says so, it must be true."

HOW THE WORK GROWS.

"Some of the converts of recent years are prospering in a wonderful way, both temporally and spiritually," writes a worker on an extra-London district. "A. was a collector of old iron before the War, and when converted was a most violent character. To-day, he employs many men, and as a thank-offering to God for His many mercies, he has built a mission-room in a needy quarter, and is being signally used in soul-winning. Thus the Word is multiplied and the kingdom advanced in the hearts of men."

London City Mission Magazine, June, 1920.

blood of the Son of God shed on Calvary's tree—that can avail to touch them. Science will not do it. There is no such thing as the philosopher's stone here. Education cannot do it. But we can preach Christ to the sinner, and he will look and live.

I have stood by the falls of Niagara more than once. It is a wonderful sight. Here the water comes rushing down, and leaping hundreds of feet to the caverns below. Supposing I came home and told my friends in London that Niagara went up instead of down, they would look and say wisely one to another, 'Oh, he has been to America!' But I have seen this thing happen in grace. The water has gone up, and not down. I have seen in grace what I have never seen in nature. The whole torrent and rush of a man's evil life is changed instanter, and the whole of it goes upward and Godward and heavenward. There is only one talisman, and that is the Gospel of the grace of God. God can change the human heart. Drive the wedge as hard as you can into the crevices, and let the baptism of the Holy Ghost fall as heavenly dew, and you will find that the heart yields itself altogether."

The applause at the end of Mr. Spurgeon's address was so hearty and prolonged that he came again to the front of the platform, and said a few words more:

"I thank you heartily and lovingly for your kind welcome. I take it that it is because I am the son of my father: That is no fault of mine. And I would not alter it if I could. To be the son of such a father is a great honour. I have just come back from a six weeks' tour in bonnie Scotland, and they have told me again and again, 'I was brought up on por-r-idge and Spur-rgeon's sermons.' 'Were you?' I said, 'Yes.' 'Well,' I said, 'if you had heard them preached you would have had to give to the collection. And I have come round to collect it from you.' They took it all right, and so did I, what they gave me!"

The closing address by Mr. B. Goodwin, describing his work in Poplar, is unavoidably held over for want of space.

THE CHAIRMAN, having expressed the thanks of the assembly to the speakers for their excellent addresses, the meeting concluded with the Doxology and Benediction.

We regret some of the usual magazine features are unavoidably omitted this month.

THE LEPERS OF PALESTINE

"——those holy fields

Over whose acres walked those blessed feet
Which nineteen hundred years ago were nailed,
For our advantage, to the bitter cross."

are still being trod, as when He was here on earth, by the lepers of Palestine.

Will you help the Moravian Missions in their effort to rid Palestine of Leprosy?

Success has already begun to attend these efforts. One leper has been cured in the Leper Home at Jerusalem, and others elsewhere. Better still, Lepers are being converted!

We long to go forward with this work, but our funds have suffered terribly through the war, and expenses have greatly increased everywhere.

Contributions should be addressed to the Rev. EDGAR SWAINSON, Secretary, London Association in Aid of

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CURRENT NOTES.

By a happy coincidence the present Report Number No. 1.000. marks the 1,000th issue of this Magazine. Launched in January, 1836, with the object of reporting "the proceedings of City Missions in general and the London City Mission in particular," it has appeared monthly without a break, except during the latter half of 1917 when the paper shortage left the Committee no alternative but to publish every other month. Distinctive in character, knowing nothing of politics or sectarian bias, and avoiding all questions that gender strife, it has from the first been welcomed into thousands of homes throughout the land, not only for its unique missionary records, but as a bond of Christian union and a bulwark of

Evangelical truth.

An interesting chapter might be written on the LITERARY HISTORY. growth and progress of the Magazine, did space permit. Without literary pretensions, no change was made in its appearance until the Society's jubilee in 1885, when the familiar buff cover with its circular diagram gave place to a blue one of pictorial design, which, with slight variations, served for over twenty years. In 1888 the "get-up" of the Magazine was markedly improved, and the price reduced from twopence to one penny. The present format dates from 1907 when the rather crude pen and-ink sketches were succeeded by half-tone photo blocks, of the kind inserted in this number. Like all publications the Magazine has felt the shock First the tinted cover was of the war.

dropped perforce; later owing to the paper famine, the number of pages was reduced from twenty to sixteen and then to twelve. At no time has the difficulty of "carrying on" been greater than at present, owing to the enormous increase in the cost of paper and production generally. This is not the time to complain, however, but rather to give thanks to God for His great goodness to the London City Mission, whose long and wonderful history is portrayed as nowhere else in the archives of this journal.

We are indebted to David OUR Wilkins, Esq., for the use PICTURE of the copyright photograph COVER. of Fleet Street reproduced on the cover of this number of the Magazine. Taken just before the signing of the Armistice with Germany, it is one of the finest views of the famous thoroughfare, known as "The Street of Adventure." On the right, rising behind and above the other buildings, is the graceful spire of St. Bride's Church. Here, on the 23rd ult., the L.C.M. held its annual Communion Service, nearly 300 missionaries officers of the Society being present. At the corner of Whitefriars Street is the "Daily News" office, whose first editor, Charles Dickens, died exactly fifty years ago last month, leaving the whole world his debtor. Farther down the rebuilt "Daily Chronicle" office with its cupola may be seen. On the opposite side of the way is the "Daily Telegraph" office with its clock dial bearing the words "The Telegraph" instead of the usual figures. Besides these, innumerable other newspapers and magazines are published or have their

London offices in Fleet Street and the adjoining thoroughfares.

v v

Striking as they are the HOW THE statistics for 1919-20, published elsewhere, undoubt-MULTIPLIES edly fall short of the real facts. The full record is on high. sionary arithmetic finds its justification at Pentecost, but the full harvest even of that day is not yet. Good is diffusive. One soul won for God often leads to the salvation of a whole family. You cannot tabulate influences nor schedule sympathies and intercessions. For example: Our senior missionary to Jews (Mr. Herman Ehrlich) interested himself long ago in a fellow kinsman named L. The man had all the prejudices of his race against Christianity without the hate and hostility often asociated therewith. After many talks L. carefully read and studied the New Testament, comparing its statements with the ancient predictions concerning Messiah and His kingdom. The result was he accepted the Christ as Saviour and Lord, and confessed Him in baptism. Domestic persecution followed. His new Testament was burnt; his motives were challenged; albeit "the afflictions of the Gospel" were patiently and nobly borne. In all this L. was "fathered" by the missionary, who helped in things temporal and instructed him more deeply in the faith he once despised. Finding himself more settled he married a Christian woman. and four sons were the fruit of a union that was truly happy and full of service for God. Having by this time developed into a live Gospeller, with intense longings for the conversion of his fellow Jews, L. was introduced to the L.C.M. in whose service he continued eighteen years, when he passed away suddenly to be with the "Thenceforth," says Mr. Ehrlich, "I interested myself in his boys, getting them placed in business houses, and watching for their souls as one that must give account. How abundantly they have justified my confidence is evidenced by the fact that to-day all four are pronounced Christians and useful preachers of the Word. One of them who has a large business is specially gifted, and is often privileged to address a thousand persons on the best of themes." Thus L's, conversion, recorded in these pages more than thirty years ago, has given to the Church a whole family, whose devoted labours have in turn gained many accessions to the kingdom of our Lord Jesus Christ.

Matters of Interest.

As intimated last month, friends who have the Society's welfare at heart may render valuable assistance by furnishing names and addresses of persons to whom copies of this special number may be sent, with a view to gaining wider publicity and increased support for the work. Postage refunded if desired.

We record with much gratitude the receipt during the past few weeks of four generous gifts, viz., £400 from a London Shipping Company; £400 and £600 from a lady abroad; and an anonymous contribution from another lady of £1,000. The Committee would be equally grateful if a few friends could see their way to commemorate this thousandth issue of the Magazine by donating either a thousand pounds, shillings, or even pence, "according as God hath prospered."

At a social function held in the Library of the Central Hall, Westminster, between the Society's afternoon and evening meetings on May 5th, Mr. W. A. Carley, who retired in March last after serving successively as missionary and district secretary for nearly fifty years, was presented by the missionaries with an easy-chair and an illuminated address, as a mark of their affection and esteem. A few weeks previously his colleagues at the Mission House, joined by the retired officers, also asked his acceptance of an Address, together with a purse containing Treasury Notes, in token of their personal regard. On both these occasions testimony was given in praise of Mr. Carley's valuable services, and the heartiest of good wishes extended to him for days to come.

We regret to announce the death of Mr. George Smith, a retired missionary, who for thirty years laboured devotedly among the poor of West London, first in Marylebone, then in Paddington (Sale Street district), and Queen's Park. A man of sterling character, beloved of the brethren, with abilities above the average, he did much to advance the cause of Christ, alike by his godly life and valiant witness for the Truth. Impaired health led to his superannuation in 1910, and after a decade full of happiness and repose, he answered the home call on the 12th ult., in his seventy-second year.

THE CROSS TRIUMPHANT 85thAnnual Report of the LONDON CITY MISSION Whose supreme object is "To extend the knowledge of the Gospel among the inhabitants of London and its vicinity (especially the poor) without any reference to denominational distinctions."

HE Cross on the dome of St. Paul's, seen from the Board Room of the Mission House, is a perpetual reminder of the place of the spiritual in the realm of the material. When, as frequently happens, the view is blotted out by mist or fog, the golden symbol still towers over the City, indifferent to its fitful weather and changing moods. "Which things are an allegory."

When the war ended, human The Faded thought centred in recon-Vision. struction. The very word kindled imagination. "A new world" was a phrase on the lips of most people. Now the vision has largely faded. The glow has died down. In the words of Isaiah, we "looked for judgment, but behold oppression; for righteousness, but behold a cry." To quote one of the missionaries, "Revolutionary ideas are rife, and loudly are the doctrines of extreme Socialism proclaimed. The mass of the people are restless under present conditions and violence as a remedy is fast gaining ground." The outlook is naturally depressing and worse things may befall, but the children of God, like Issacher who "had understanding of the times," know that the darkness will pass, and that sooner or later the Sun of Righteousness will arise with healing in His wings. Meanwhile there is no ground for pessimism. The growing gloom may apostacy and deepening even presage the coming dawn! Whatever happens, the Cross must triumph. The Man of Calvary "shall see His seed," and having put down all oppression and misrule at His

coming, the age of universal peace will eventuate and rejoice mankind, "for the earth shall be full of the knowledge of the Lord as the waters cover the sea." In that spirit both the committee and missionaries have sought during the year to advance the kingdom of God in the hearts of men, and in that same spirit they confidently face the future.

AN EVENTFUL YEAR.

"Peace is signed. The greatest war in history is over. I join you all in giving thanks to God," said King George to his people, as the news was flashed to every part of the globe. The word was fitly spoken; for behind and above the amazing sacrifice, and the military genius and diplomacy of the Allied Powers, the overruling Hand of our God is clearly discerned. Wherefore let His praise resound, and His Glorious Name be exalted.

Peace year will be associated in the annals of the Mission with the death of Mr. F. A. Bevan, who was successively a member of the Committee, Chairman and Treasurer for fiftyone years. His passing severs a precious link with the early history of the Society, which benefited beyond words by his wise counsel, executive ability, vigilant oversight of its affairs, and unfailing solicitude for its missionaries. To perpetuate his memory and, in some degree, the work he loved, a Fund has been opened with the object of raising £25,000 for the maintenance of six missionaries on needy districts. The

Committee announce with pleasure the succession of Mr. W. G. Bradshaw to the office of Treasurer, and the election of Brig.-Gen. R. N. Gamble, C.B., D.S.O., and Colonel Arthur Smith, D.S.O., to membership of the Board. following staff changes have also been effected. Having retired after nearly fifty years' devoted service in the Mission, Mr. W. A. Carley has been succeeded as District Secretary by Mr. W. J. Prentice, who for a time will discharge the duties attaching to the North and East London, Outer Circle and Eastern Counties' Auxiliaries. Robert Smith and Mr. W. F. Miller (District Secretaries) have respectively taken over the Seaside Homes and Disabled sionaries. Widows and Orphans' Fund. and Mr. J. Newcombe Goad has been appointed Editorial Secretary.

Altogether sixteen missionaries and three members of the clerical staff have resumed duty following demobilisation. They have bravely served their generation, and the Committee cordially welcome them on their

return.

The health of the missionaries has been satisfactory. Owing to age and infirmity, four have been placed on the Disabled Fund, and four others have passed within the veil; eight retired missionaries have also answered the home-call during the year.

The number of missionaries on March 31st last was 289—seven fewer than on the same date last year. The state of the funds did not warrant the Committee filling more than half the vacancies (fourteen in all) caused by retirements, resignations and deaths.

The SOCIETY'S TREASURY

The Committee tender sincere and grateful thanks to the host of friends who, through various channels, contributed to the Society's

Treasury during the past year.

The ordinary **Receipts** for the **General Fund**, apart from legacies, were £34,109, an increase of £1,986 on the previous year. In addition, two special sums have been received — £1,919 for the "F. A. Bevan Memorial Fund" and £4,460 for investment. The year's **Expenditure** amounted to £57,365, an increase of £8,422, due entirely to the high cost of commodities, necessitating

an increase in the maintenance of those employed. The revenue from legacies was £10,447 which is £6,045 below the average of the past ten years; this last amount has accordingly been transferred to the Current Account from the Legacy Equalisation Fund instituted last year. Thus the receipts (excluding sums earmarked for special purposes) fell short of the Expenditure by about £6,760, a result less serious than had been anticipated, and one that calls for praise to God for His continued goodness to the Mission. At the same time, with the prospect of increased taxation and a further advance in prices, the position is precarious, while it is quite clear that if the Society is to maintain its work and pay its way, subscriptions and donations must increase in proportion to the new expenditure, otherwise the number of missionaries will necessarily have to be reduced. To avert such a calamity the Committee earnestly renew their appeal for immediate and generous assistance, so that the best energies of the Mission may be directed to the spiritual needs of the hour. At least £10,000 additional income is required to maintain the missionary staff

at its present strength.

The Receipts for the Disabled Fund were £3,391, a decrease of £4,626 compared with the previous year when the income from legacies was exceptionally high, while the Expenditure was £4,531, a decrease of £881. The excess of Expendi-

decrease of £881. The excess of Expenditure over Receipts amounted to £1,140. The Committee would again point out that the ability to make provision for the old age of missionaries who have exhausted their extrangth in carrying the Cornel

hausted their strength in carrying the Gospel to the poor in the slums and backwaters of the Metropolis is dependent on this Fund.

Never were the Committee The more impressed with **Empire** urgency of the task to which City. they are committed, namely, the evangelisation of London. Was ever such an aggregation of souls gathered within a radius of fifteen miles since time began? Whether viewed as the premier City, or as a conglomerate of boroughs with populations greater in some cases than Leicester or Hull, or as the centre of finance and commerce, or as the heart of the Empire, there is no escaping the conviction that London is the sounding board of the world and the climax of missionary opportunity.

Great as the sphere of action is, how far are we from reaching those moral improvements which all wish to see realised, and which all believe to be practicable! The need is appalling. By dividing the population (eight millions) into classes, whole towns might be formed of men and women whose lives are the negation of virtue and honour; towns of drunkards, harlots, loafers, criminals, and so on.* What, London would be like minus "the salt" of the Christian Church and its auxiliaries may be imagined.

Picture this within bowshot An Ugly of Highbury: "The district Spot. contains 700 families, a strange mixture, the majority of whom live in one room. The ugliest feature are the so-called "furnished rooms" in which the come-andgo element are accommodated at is. per night. The property, including forty-seven two-roomed cottages, is mostly old and insanitary; fourteen houses are occupied entirely by fallen women, many being of the lowest type. In co-operation with the Women's Police Patrol, we managed to get four bad houses closed last year. In the whole district I know only thirty persons who are in the habit of attending public worship on the Lord's Day."

IS THE CASE DESPERATE?

When Jeremiah accused backsliding srael of her sin, she asked, "Is the case lesperate?" and then answered "No," so dding folly to sin (Jer. ii. 25 marg.). How do matters stand with regard to London? Without endorsing the public eferences to "Pagan London," it is comnon knowledge that giant evils, held in heck during the war, are re-asserting themelves on every hand. "Despite the higher tandard of living and increased leisure," rites a careful observer on a working class istrict, "misery and discontent still reign. od is forgotten; there is no mind for piritual things, with the result that arnings are squandered on drink and xtravagance, showing that every social ood may be perverted and turned into a ource of evil." On the other hand, some the more level-headed of the workers are

coming to believe that personal character has more to do with national stability and welfare than any mode of government, however abstractly perfect. But with "crime waves" and appeals for Sunday games in the parks; with the number of apprehensions for drunkenness mounting up, and a national Drink Bill exceeding £400,000,000; with the clamour for free and easy divorce and the lowered tone of public morals; with sedition preached at street corners and the undoubted spread of irreligion, the question whether the condition of London is desperate has only one answer, while the challenge to faith brooks no delay.

IN THE HOMES.

The supreme service rendered to London by the Mission is the preaching of the Gospel in the homes of the people. It is a difficult and arduous undertaking, but as a method of evangelisation it has no equal. Leaders of the Established and Free Churches have long conceded the fact that regular and persistent visitation is the missing link of organised Christianity, on which account it deserves increasing recognition from all who watch and labour for the coming of the Kingdom. It is in the homes that the character of the people is revealed. There tales of sorrow and all manner of domestic tragedies are related. There all temperaments and shades of thought are revealed. There confidences are won, sins confessed, trials made known, difficulties expressed, giving the missionaries the opportunity of teaching, guiding, warning, and leading penitents to the Saviour of the lost.

The Committee are happy to state that many of the ignorant and ungodly have been won to Christ in their homes during the past year. Here is a notable instance:

"New Books" Light Infantry, was encountered in visitation during his first leave. Impressed with the need of something better to live for, he decided to turn over a new leaf. 'What you need is a new book, and here it is,' said I, turning to and reading John iii. He hedged a bit, asking if he might sign the pledge. He did so and returned home, but the new

^{*} Before the war the number of "loafers and iminals" known to the police in the *County* London was 67,000.

birth opened up visions of a new world, so he returned later, bent on obeying the Truth. He accepted Christ; his 'faith was counted for righteousness,' a fact_ evidenced in time by a pacified conscience and a completely changed life. His growth in grace was rapid, but he had his cross. When on furlough he told me with trembling of his drunken father (a cabman) and wretched home. What should he do? enjoined prayer, bold witness, and a Christlike spirit under provocation. The result was a moral revolution. His mother, father, sister, and five brothers were all converted in turn, so transforming the drunkard's home into a bit of heaven. Charley tells the story with ecstasy of soul. With 'new books' all round, everything else became newfurniture, clothes, companions, and, in the father's case, cabs and horses, for he ceased to be a hireling before he died and became his own master. 'Something like reconstruction,' is Charley's happy comment. More than this, he has developed into a powerful preacher, and his record of spiritual service on the field is highly creditable, having won many of his comrades to Christ. Transferred to the School of Musketry at Hythe, he was soon promoted, and last autumn he accepted an appointment under the South African Government as musketry inspector, with the rank of Captain."

The number of drunkards hopefully reformed last year through the influence of

the missionaries was 344.

Of course the work calls for prudence and discretion, while "Service the visitor must also be proof against rebuff. "Who are you?" snapped a young upstart, aged twenty-one, on answering the missionary's knock at the door. "I am wondering who you are," was the reply. The young man talked proudly of his war record, at the same time firing off innuendoes about "dodging the Army by giving away tracts." "Sorry I did not see you out there," said the missionary, who proceeded to narrate his own field experiences. The man's countenance changed, and with cheery voice he bid the visitor step in. "The Service touch" stands the demobilised missionary in good stead.

"The first thing in visitation is to win the confidence of the people," writes a missionary in Battersea whose forty years' experience adds weight to his words. "Here the people are not a church-going class.

It is not the fashion to attend Church after marriage, except it be for a christening; albeit there are noble exceptions. surprising after fifty years of Board School teaching and compulsory attendance to find so many adults unable to read. The ignorance of Bible Truth is amazing. newspaper is the only literature seen in many homes, and that is mostly read by the men; the women have little time for reading, while 'the pictures' satisfy their love of sensation. If the children attend Sunday School they usually drop out at fourteen, when they go to work and throw off all restraint. Religion is not considered a convenient thing for everyday life, but only a requisite for the dying." Except for the messages uttered, the tracts distributed, and the influence admittedly exerted by the missionaries, the religious sense in many homes would utterly die out.

Passing over other considerations, it is clear that the majority of working class families would be left spiritually destitute apart from this house-to-house ministry. For they are mostly impervious to mass meetings and special missions. Even the Church bell has lost its appeal. hundreds of thousands of homes the Bible would be unread, the voice of prayer unheard, the way to God unknown, and the love of Christ inarticulate, but for the visits of the missionaries. Yet the home, ideally at least, is the foundation and keystone of national life and progress. "For years this district has been a storm centre for rabid Socialists and industrial discontents," adds the veteran quoted above, "and to-day their voice rings out louder than ever. But with special knowledge and the most intimate acquaintance with social and moral conditions, I am bound to say that the crying need is not merely for better houses, but for homes where children may be reared under the sweet and hallowing influences of their parents' love and prayers."

Over one million domiciliary visits were paid by the missionaries to the homes of the people during last year, including 116,591 to the sick and dying.

STREETS. THE

The street ministry of our Lord is profitable study. What strange questions, what stories of woe, what appeals for mercy, (Continued on page 81.)

HOW LONDON IS EVANGELISED.



Handing scripture text cards to a company of young hopefuls in a district of evil notoriety.

[Photo by Holliday]



In the Slums, the systematic visitation of which yields a rich spiritual harvest year by year. [Photo by T. Bow.



A typical "Man with the Book" with a group of factory workers who appreciate his Bible teaching.



Bringing the message to bear upon football enthusiasts outside the Hotspur Ground at Tottenham.

[Photo by Holliday.

HOW LONDON IS EVANGELISED.



City Missionaries preaching on Tower Hill, the rendezvous of malcontents and the storm centre of the labour world. Wonderful blessing has attended the Word ministered on this famous spot. The meetings are held weekly and last about two hours. [Photo by T. Bow.



Three phases of Specialised Evangelism;—(1) Singing the Gospel to Gasworkers at Greenwich; (2) A quiet talk with a couple of Bargees at Silvertown; (3) Addressing Meat Porters at Smithfield Market where the missionary is a well-known figure. 85 Agents are thus employed.



Entertaining Crippled Children at Poplar (Shaftesbury Hall), a live centre of evangelistic activity.

The missionary in charge is at the head of the third table (left to right).

reached His ears as He moved among the people. The Church at Antioch was the fruit of the Grace of God told in the street by men whose changed lives proclaimed its wonder-working power.

It is not always possible "Jesus to harvest the results of prostepped miscuous seed-sowing, but no in." word that is God-given is really lost. A telling incident furnished by a missionary to scavengers makes this clear: "A ganger, who had ridiculed the Gospel and 'poked fun' at the Lord's messenger, suddenly turned round owing to a street conversation on 'the wages of sin.' 'Guv'nor,' he said, narrating his experience, 'your straight talk gave me a sleepless night. I saw the end of things, the black harvest, and determined to get free. It meant a stiff fight, for I was a queer lot and no mistake. Then Jesus stepped in and victory was mine.' The subsequent change," adds the missionary, "is writ large both in the

ganger's life and his home relations."

The street is a place of contact with other public servants, especially the police, who are often more communicative on their beats than in stations and section houses, which, however, are not overlooked by the Mission. This snapshot, from Woolwich, reveals the missionary in his true element: A police sergeant was in a difficulty. A man had doubted the Incarnation, denying that Joseph and Mary were both of Judah's line, and leaving the officer nonplussed. missionary explained that both were of the royal family of David, it being illegal to marry out of the tribe (Numb. xxxvi. 6). Joseph came through Nathan (Luke iii. 23-31), and Mary through Solomon (Matt. i. 6, 7). The Incarnation was foretold (Gen. iii. 15), fulfilled (John i. 14), and proclaimed (I Tim. iii. 16). "The sergeant thanked me profusely," says the missionary, " and begged me to write these things down for his edification."

A street incident of another character is reported from Westminster. Visiting in the streets, the missionary (he is in his first year's service) noticed an exservice man gazing intently at a picture of the Crucifixion in a shop window. "The man with the Book" thus got to work. "Do you see anything wrong with that picture?" Aroused from his reverie, the man gave a negative reply. "See, the

Sufferer's hands and feet are tied to the Cross, but according to the Scriptures they were nailed." Wondering at the mistake, the man turned aside to hear the missionary read the story in John xix., with the account of the Resurrection in Chap. xx. Much subdued, and eager to learn more, he attended the City Mission Hall a few evenings later, bringing with him an Army chum, both of whom are now changed characters and helpers in the work. The poet Coleridge was once offered nine guineas a sheet for his conversation, but many a conversation started in the street and elsewhere by a City missionary has had a far higher value set upon it by a pardoned soul.

"Glad surprises occasionally come our way," writes one who labours hard by where the Society was founded eighty-five years ago. He continues: "I met a woman in the street recently to whom I ministered the Truth on a previous district." Do you remember," she asked, "kneeling with me in prayer and commending me to the Lord?" I recalled the circumstances, and learnt that since that hour she had lived a new life. "It was a happy experience," she said, "and I mean, through grace, to hold fast to the end."

A sidelight on the housing problem will show the link between the home and the street. "Owing to the house shortage the resultant overcrowding, families hitherto visitable are shy at our approach, though we are quickly summoned in cases of sickness and expected death." A touching illustration of this comes from another quarter. "On my way to a meeting, a rough-looking man begged me to turn back and visit his dying wife who wished to see me. 'She heard you preach yesterday in the street, and repeated what you said. Now she wants to know more about Iesus.' Before we reached the house the woman had passed into eternity, muttering some fragments of my street address."

No fewer than 615,860 religious conversations were exchanged with men in the streets, in workshops, in theatres and elsewhere during the year.

IN THE FACTORIES.

It must be left to others to ascertain what lies behind the distrust of the Churches manifested by the majority of the working classes,

and why the emergence of economic Socialism has brought about such a widespread departure from Christian beliefs. The gap is patent enough, while the danger of the working classes drifting into chronic indifference is more to be feared than open opposition. How are they to be reached? it be said at once that the London City Mission holds the key to this most urgent of all problems. By the permission and goodwill of the largest employers of labour, including many public bodies, the missionaries are able to visit men and women on the very scene of their daily toil, and acquaint them with "the truth of the Gospel," which alone can save the soul and sweeten the relationships of life. In this way upwards of half a million workers of both sexes are continually met with, and a much larger number could be reached immediately, if the necessary funds were forthcoming.

A missionary who visits Shells 10,000 men, including the of False G.E.R. works at Stratford, Doctrine. reports "a year of wonderful blessing." Blatant infidelity, he says is dead, Agnosticism is on its last legs, but many of the pulpits tend to make the work exceedingly difficult. The Scriptures are boldly attacked, explosive shells of false doctrine are flung everywhere, while our Lord's own words are condemned at the bar of human reason, or broken on the wheel of Higher Criticism. In contrast to this, the same missionary proceeds: "The preaching of Christ Crucified still appeals to working men, and many to-day are living in the joy of sins forgiven and of fellowship with God as a result of last year's work." This picture follows: "Imagine a great dining hall, packed with men gathered for a twenty minutes' service in memory of their comrades who fell during the war. All are present—the heads of the firm, and the various staffs. A great hush falls upon us. All are deeply impressed; some are moved to tears. I shall never forget the scene, nor the words spoken by the men on returning to work. The Lord gave the word and great were the signs following." Another worker who conducts a daily service at Price's Candle Works, tells of three young women who last year decided for the Lord, and are now members of Christian churches. A missionary to Tram

and Busmen, 25,000 of whom are reached with the Gospel, also speaks of sheaves gathered during recent months. Here is one among many.

"At S—— garage, a man known as 'Hoppy' caused " Hoppy " takes a me no small trouble. A ringleader in sweepstakes and card playing, he was much opposed to religion, and viewed my efforts with contempt. He had followed the sea for a time and lived a gay sort of life, and nothing transpired in the way of vice or devilry without 'Hoppy' taking a leading part. I was warned against. him by men who knew and condemned his evil ways. Tackled about his soul, he showed himself stubborn in the extreme. 'I'll take my chance with the rest,' he said, answering my references to the future. But the Word got home. In vain he tried to forget what it would cost not to be a Christian. Real prickings of conscience followed, with desires after God and Hissalvation. 'Hoppy's converted,' said a vardman as I entered one morning. Hewants to see you about it." As he was absent that day I thought to call at his house, and boarded a bus with that intent. Ten minutes later who should be sitting next tome but 'Hoppy,' radiant and happy. His. story was short but to the point: 'Following your talk on the ways of God with men, I went to Church after many years' absence, and heard words that were blessed to my soul's salvation.' His apologies for trouble given me in past days were profuse, but these were soon hushed, so great was my joy at his deliverance. He made a brave stand, and has already won the respect of his fellow men. 'To celebrate the event,' as one put it, they changed his nickname from 'Hoppy' to 'Sky Pilot'-a fine certificate to his new creation in Christ."

Limits of space permit only the barest reference to the Society's Special Missions which continue to bear fruit among the classes concerned. These include grooms and chauffeurs, navvies and dockers, gipsies and canal boatmen, costers and coalies, policemen, firemen, postal workers, gasworkers, millers, market porters, and men engaged in transport and utility services; indeed, there is hardly a section of London's toilers that does not share in this beneficent scheme.

IN THE UNDERWORLD.

Like the atmosphere, the Church of Christ must press with equal force upon the whole surface of Society, or the commission of her Glorified Head will not be fulfilled. Consistently with this the Mission continues its efforts among the submerged of our complex population-in common lodginghouses, shelters, and in the zones of shame. The homeless and outcast element, strictly speaking, has disappeared, the general prosperity having reached to the depths. On the night of February 28th-29th last, between one and five a.m., a band of L.C.M. workers made diligent search within half a mile radius of Whitechapel Church-in courts and alleys, in carts and out-of-way corners, up staircases and under archeswithout finding one homeless person, despite the advanced prices of lodgings and food. Before the war hundreds would have been thus discovered. Here is a peep into the underworld.

"Probably China itself is " Umbra hardly more unknown than the abyss that lies near the heart of Sumus." the great City, while heathendom and shameless vice are as patent as in any country," writes the missionary to Lodging Houses in Whitechapel. "Within a mile of our mission centre 80,000 Russians and Jews are domiciled, besides a community of 'crooks and cranks, sharks and bullies, tramps, failures, street singers, sandwich-men, betrayed women and abandoned The lives of many recall a motto, 'Umbra Sumus' (we are a shadow) engraved on a sundial that stands above one of the streets of Spitalfields. For many are mere shadows of what they were. Quite recently I was urged to keep a look-out for 'one of the cleverest men in London' who had 'touched bottom,' as they say, and drifted into London's dark abyss.' Yet from sin's havoc and pollution, penitents have been regenerated, and established anew in virtue and probity by the grace of God, through the efforts of the Missionaries.

In one of the lodging-house kitchens a place of notorious history—the missionary has the support of twelve men, "brands plucked from the burning," who are the fruit of meetings held there during the past year. The social evil in its most aggravated form is seen in the underworld, and an article featuring some of the missionaries seeking the lost and restoring the wanderers appeared in a recent issue of the Society's magazine.

Of the many prodigals His restored, the following will Mother's be read with thankfulness. Prayers. " Hearing that H--- had met. with an accident I called to see him. Hehad lived a dreadful life. His statement: was, 'I have done almost everything except to commit murder. And this,' he exclaimed, trembling with emotion, 'in the face of praying parents.' He took a small. Bible from under the pillow. It was wellthumbed, and his name was written on the flyleaf. 'My mother's gift to me when I left home,' he said, handing the Book for my inspection. I was amazed. I knew him. only as a desperado, little dreaming he carried a Bible in his pocket, and that he was followed by a mother's prayers. So little do. we know! After many visits, during which he told of vain struggles to be free, his old prejudices vanished, and his soul was finally-"loosed" and washed in the blood of the-Lamb 'My early impressions have prevailed, and my parents' prayers answered nine years after their death. what would they say if they were here!' was his joyful exclamation after a season of prayer." Thus where social palliatives fail to effect reforms in the case of souls enthralled and enslaved, the Word and power of the Cross compass miracles of reclamation and uplifting, to the glory and praise of God.

IN PUBLIC INSTITUTIONS

An important field of missionary labour, though hidden from public view, is that presented by London's workhouses and infirmaries. Here is a mass of broken-down, unfortunate people, brought together by the casualties of life, which are in many instances beyond their control. There is, of course, another element—the mixed multitude reduced to pauperism through every phase of moral obliquity, especially drink and idleness, fruitful parents of almost every vice. Yet few things are prized more by the inmates of Poor Law Institutions than the

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visits of the Society's missionaries, which are a real boon, and productive of beneficial results. Should the proposal to abolish workhouses take effect, a brighter day will dawn even for social failures, while many a Darby and Joan will bless the Providence that spared them to share the amenities of the new time. But terms and conditions apart, the poor will always be with us, and also the obligation of the Christian Church to minister to their spiritual needs.

"The work among the un-Hunger fortunates and infirm poor is for the bearing fruit, despite many Word. difficulties," says the missionary at Mile End Workhouse and Infirmary. Visitation is the principal work, and often while ministering to one in bed, others who are up and about gather around, so that small groups are reached in a quiet way. On the women's side there are many real saints, either blind, crippled, or bedridden, who hunger for the Word and profit by its ministry. On the men's side, too, there are faithful souls, God's hidden ones, who, though racked with pain, speak hopefully of the joys that wait them in the Father's House. Those able to read welcome the Marked Testaments and Traveller's Guides, and their appreciative words would be ample recompense to the friends whose kindness provides these precious books. 'We want you to read and talk to us,' demanded a group of old dames, whose sweet faces might well lure an artist's brush. 'We want some food for our souls.' have learned in the school of suffering that the road to the springs of hope lies through prayer and faith in the living God. Conversions are fairly numerous, though not striking in their manifestation. No strong wind to rend the rocky heart, no earthquake to shake the soul's prison-house to its foundations, but the still, small voice has been heard, and many souls have emerged from darkness into light as gradually and silently as the dawning of a new day." Yet in cases that offered little promise of "day dawn" the love of God has wondrously prevailed. For example:

Described as "rough material," a man who defied everybody fell ill and was removed to Wandsworth Infirmary. "Grace can make saints out of the roughest material," was the missionary's reply to a suggestion that the man was "too far gone." Faith was honoured and prayer answered, for, subdued by affliction and touched by "the kindness of God our Saviour," the man obeyed the Truth and became a wonder unto many.

Other institutions visited by A Doctor the Mission include the great hospitals, and penitentiaries, decides. where a whole population cf

suffering or fallen mortals, hailing from almost every English county and British Dominion are met and dealt with as under God's eye. The missionary at the London Hospital who writes in a heartening strain of his work there, gives the following incident: "Dr. G .-- was a student here eighteen years ago. He subsequently started a practice in South London and made rapid progress, but, alas! he contracted a fatal disease while performing his duties. Thus he came to the hospital where he had spent many happy days of service. On arrival he sent for me, as in the pressure of business he had overlooked the things that matter most. He had many doubts and fears, but listened as I told simply of the Saviour's love whereby he ultimately found his way to God. It was a joy and privilege to minister to him ere he finished his earthly course, and to hear him repeat the words of faith and hope."

It is a matter for thankfulness that so many Hospitals and Boards of Guardians have given authority to the missionaries to visit the institutions with which they are connected, and that, without exception, the work is carried on with the good will of the respective chaplains.

IN THE MISSION HALLS

The possession of a mission hall greatly enhances a missionary's usefulness. It brings his work into focus, supplements his visitation, and provides a recruiting ground for Christ and His Church. Attendances vary with the accommodation and locality. With few exceptions, the halls and rooms-145 in number-are held on lease or owned by the Mission. "The hall is a centre of light and blessing and the birthplace of many souls," writes a missionary in Leyton. "Hardly a week passes without decisions being registered for God and eternity. On a recent Sunday eleven adults knelt at the mercy seat and were saved

through faith in Christ's finished work." A local vicar wrote to the Committee recently testifying to the fine work in progress at this centre, especially commending it for its deep spiritual tone. "I have reason to know of its fruitfulness," he says, "as the missionary lately introduced to our own Church three candidates for baptism and eleven new communicants." The missionaries' reports tell of many hardened men and women being regenerated and reformed, while to many of the poor, sorely burdened with physical weakness or home trials, the mission room and its humble ministry is the one bright spot in their drab and dreary lives. Writing from Poplar, a missionary whose record for usefulness stands very high, narrates an affecting incident. "The work at the hall," he says, "is extremely encouraging. The meetings are all doing well, but the inspiration of all is the Prayer Meeting. Sometimes unconverted ones are present and are led to yield themselves to God. instance:

A widow with four young What "Mollie" children lost heart in the struggle and consequently neglected her home. Oaths and curses were heaped upon the little ones, filling them with fear and misery. She was riding to hell with a loose rein. 'I was less a woman than a fiend,' she said afterward, adoring the mercy that had saved her from a bad end. It was little Mollie, aged nine, who brought things to a crisis. 'Mother,' she said one day, after being sworn at and cuffed about, 'Mother, if you don't cut my throat I will.' Thus brought to her senses, the irate mother turned into our evening prayer meeting to get right with God. How she wept and yearned to be rid of the devil! The Lord wrought the deliverance. and she returned home, pardoned and peaceful in mind. 'Oh, mother,' said Mollie, a few days later, ' how happy you are, and how happy you make us. Can't we always be like this?' It is a real work of grace," says the missionary, "started and developed later in the meeting for prayer."

Nearly 28,000 meetings were held in mission rooms and cottages during last year, while through the various efforts of the missionaries 2,301 persons were induced to become regular attendants at public worship, of whom 696 became

Communicants, whilst 277 others were restored to Church communion.

IN THE PUBLIC HOUSES.

Not least of the achievements standing: to the credit of the Society is the fact that for so long it has published the Good Newsamong those who manage and frequent the public houses of the Capital. That such efforts demand faith and courage on the part of the worker goes without saying. For he must be a living impersonation of the Truth where it is least known. He must bear the brunt of the sceptic's sophistry and the atheist's sneer. Every day he has thrown in his face the strifes and inconsistencies of so-called Christians. All phases of sin cross his path, all problems under the sun challenge his attention. "You reach more irreligious people in the bars inside of a week, than I have the chance of doing from my pulpit inside of a year," remarked a minister to one of the missionaries, and probably the estimate was correct. But what an argument for public house Evangelism! For the houses were never more crowded, despite high prices and the reduced strength of the liquors. "It is almost impossible at times to get into the bars and saloons for missionary work, owing to their glutted condition," writes a missionary in Bermondsey. Women are said to be drinking more, while sex infidelity is rife. A sad feature is the large proportion of stylishly-dressed young women, whose loose talk and general demeanour are a prophecy of future trouble. Hundreds of them who entered the swinging doors for the first time during the war now pass in and out by force of habit. And more: The witness of public house missionaries (in every case deeply regretted) to the religious indifference of demobilised men is almost unanimous, the same view being largely shared by workers on ordinary districts. It is not pleasant to hear of men and women crowding the bars day and night, yet who can estimate the privilege and the responsibility of representing Christ in such places, and proclaiming to all, whether they will hear or forbear, the story of redeeming love? The bright side of things is hinted at in a paragraph in which a veteran sums up his

year's ministry: "Though sin abounds, and evil teaching is so prevalent; though drunkenness increases and magistrates treat offenders so lightly; though Sunday is used by men against themselves instead of for themselves as God intended; though Bolshevism is spreading to the danger of the State and the best interests even of its adherents: we still rejoice in the vitality of the Word of God which we have proved, in the sacrifice of the Lamb of God in which so many have believed, and in the hope of the glory of God soon to be revealed." When it is added that each of the Society's 18 missionaries to public-houses and coffee shops meets in the course of a year about 20,000 men and women, and distributes about 14,000 tracts and periodicals, besides a large number of Gospel Portions, the farreaching influence of their work will to some extent be understood.

Last year the missionaries distributed altogether nearly two million tracts and periodicals, including New Testaments and Scripture Portions. A great sowing!

IN NATURE'S CATHEDRAL.

The war-time darkness of the streets and its unforgettable terrors having passed, the missionaries have renewed and increased their efforts in what has been aptly described as "Nature's Cathedral." "Determined that the people shall hear the Truth, and be warned of the danger of living without God," says a North London enthusiast, "I have toured the district with a megaphone, so reaching the hidden ones in basements and block dwellings." And the compulsion of hearing has led to the compulsion of souls. "Hearing an outdoor address, a man, burdened with sorrow, and contemplating suicide, followed us into the hall," says another missionary, "and was convicted of sin. He continued to attend the meetings, and at length found joy and peace through believing." This phase of Evangelism is immensely assisted by the Society's three Evangelistic Choirs (composed of missionaries with musical gifts), who visit parks, factory gates, open spaces—Hyde Park, Woolwich Arsenal, Tower Hill, Epping Forest, Barnet Fair, to name only a fewand never fail to attract crowds of appreciative listeners, often with the best possible results. "We cannot afford to neglect open air propaganda," says a worker in the slums, "as the best helpers at our mission are the fruit of such efforts." Of the many victories won in the open, the following will be read with mingled feelings:

An Evangelist well known

Rum. in Scotland, was called to the Ruin, and Colours while in the midst of a Recovery. big effort in B--. In France and Flanders he conducted meetings among his comrades with gratifying results. He went through the battles of 1914-15, suffering terrible hardship and pain. Alas! the rum ration was his undoing. Tortured in mind, and his testimony being destroyed, he lapsed utterly, even denying the Lord's name. Wounded on the field, he was drafted to England and thence to London, where he was ultimately discharged. In June last, passing by our open air meeting, he was held up by a hymn of hallowed memories, and deeply impressed. He scribbled a note, handed it to a worker, and left .- It read, ' Pray for me, a miserable backslider, and an unfaithful servant of the Lord Whom I have denied.' After the meeting I observed him standing in a court, the picture of unhappiness, and persuaded him to accompany me to the hall. Here I read the story of Peter's fall and recovery, and prayed. He followed aloud, his whole frame shaking, and bitter tears coursing down his cheeks. The phrasing of his prayer (it was founded on the Divine promises, and the efficacy of the Saviour's blood) revealed the deepest intimacy with the Person and Word of the Lord. Before leaving, he was restored and forgiven, and gave thanks to that effect. He has helped in our services, and though he has left the neighbourhood, he occasionally visits the place where the clouds lifted, and his broken fellowship was restored."

Just over 3,500 meetings were held last year, in the highways and by-ways of the City, the number of hearers being estimated at 500,000.

The Committee point with thankfulness to the good resulting from open-air propaganda, as seen in the social and spiritual redemption of many persons, whose lives were a burden to themselves, and, in some cases, a menace to the community.

IN THE FOREIGN QUARTERS.

Like Vanity Fair in Bunyan's allegory, London has its Foreign "Rows"—French, Italian, German, Dutch, Chinese—in addition to the Jews (numbering 200,000) and the various nationals visiting its Port. With a foreign field at our very doors, it would surely be a reproach to Christianity were no attempt made to dispel the spiritual darkness that enshrouds so large a majority of our alien population. The fact, moreover, that many are Socialists of a virulent type, attaches peculiar importance to this branch of the Society's work.

"My sphere appears to be An unique, as among the many Unique chaplains visiting seamen in Sphere. the Port of London, I am alone in communicating the Word of God to Spaniards, Portuguese, French, Italians and Greeks in their native tongues," writes the missionary whose linguistic abilities have been happily consecrated to this ministry. "The war has left its mark on the men who take a keener interest in world-affairs, and are inclined to look askance at kings, kaisers, and autocrats in general. The vessels, too, have changed. Many boats that put in regularly in pre-war days are now with their crews at the bottom of the sea, sunk by either mine or submarine. I recall these lost vessels with their stuffy fo'c'sles, where, by the light of candle or oil lamp, I used to read the Scriptures, and point my little congregations of grimy-faced sailors to the sinner's Friend; and one cannot but indulge the hope that in the hour of death, with their vessels slowly sinking, as the shells again and again struck the hull, some of these brave fellows were able savingly to look to Christ. On almost every vessel there is a demand for the Scriptures, there being evidence that its truths have been received by many into mind and heart. A hopeful case is that of a negro cook who at my first interview showed himself anxious to know the Truth. I gave him a Bible, then a Portuguese hymn-book, and like all negroes, being fond of singing, he put it to good use. He has attended my Sabbath services, doing his utmost to bring others with him. On every Italian vessel I have been cordially welcomed, alike by officers and men. A few Greek vessels have docked here lately, and it has been a joy to

engage the crews in conversation on Divine things. One Greek was indignant that I should 'bring religion to those of the orthodox faith.' Visits have been paid to men of the foregoing nationalities in Seamen's Hospitals, and the Word explained for their comfort and salvation."

The Military and Police Restrictions being ended, our missionary to Scandinavian sailors was able in June last to resume his visitation and meetings, both in boarding houses and in the Docks. Like the men from Southern Europe, "they are restless through repeated strikes, forgetful of first things, and more and more materialistic." But God's plans do not miscarry, hence "here and there souls have been gathered out by the preaching of the Cross, to be numbered among His jewels in that day."

Returning from France after The eighteen months' service among Lascars' the Indian troops, the missionary to Asiatics was greeted with expressions of great gladness. . . . At the Institute, where goodly numbers gather, Christ is preached, and often do rough Afghans and others (for the hall is a point of contact with two continents) enquire privately as to what Christianity is. But the effort which promises to yield the greater harvest is the visitation of Lascar crews in their own quarters. Here the Christian message still startles and grips men whose sensibilities have been almost destroyed by sin, and whose best mood is only a resignation to Kismet (fate). A living picture of the work is subjoined. "Scene: Lascar quarters of a ship at Tilbury. The day's work over, and a cold wind blowing, the engine crew (forty-five) are in their one apartment, a big fire being the attraction. A few remarks, and the whole company is at attention. Some turn in their berths to face the speaker, others stand, or remain crosslegged on the floor, or in a reclining attitude. 'How to get the best out of life?' is the subject of conversation. Things that spoil, enslave, and rob manhood of its beauty and strength pass under review. A few grow uneasy. One man interrupts. silenced by the littérateur of the company who supports the missionary and underlines his views. More about sins that extinguish desires for God and holiness, and then upon this dark background is flung the light of the Blessed Gospel, and to this representation of the Mohammedan

world, Christ is preached as Saviour and Lord."

The Society's work amongst the Jews (reviewed in the April Magazine) is full of encouragement, as are also the Missions to the Welsh, north and south of the Thames. Nine special missionaries are engaged in this branch of service, viz., one to French and Italians, one to Spanish and Portuguese sailors, one to Scandinavians, one to Asiatics, three to Jews, and two to the Welsh. With the return of peace the Lascar Institute at Tilbury, and the Scandinavian Reading Room at Limehouse, are once more serving a useful purpose, and at the Ayahs' Home, Hackney, much good has been effected.

ACKNOWLEDGMENTS.

The Committee present their cordial thanks to their Honorary Solicitors, Messrs. Stileman, Underwood & Taylor, for most valuable legal help; to the Local Superintendents of missionaries; Secretaries and Treasurers of the Society's Associations; members of Local Committees, and clergy and ministers who have given the Society offertories; also the many friends who have held drawing-room meetings on behalf of the Mission, for the assistance thus rendered to the Society during the past year.

The Committee also gratefully acknowledge their indebtedness to the Religious Tract Society, and to the Trustees of the Stirling Tract Enterprise, for generous reductions in the price of religious literature purchased, and for many gifts of the same; also to the Scripture Gift Mission, Messrs. Pickering & Inglis, Mrs. Ballance, Mr. and Mrs. R. C. Norton, Mr. Stephen Menzies, Mr. E. Aitken, Mr. R. E. Brider, Mr. M. Matson, and Mr. P. G. Parker, for valuable grants.

The Seaside Convalescent and Holiday Homes at Ventnor, Folkestone, and Odiham have again proved of incalculable benefit to the missionaries; and the Committee present their warmest thanks to the ladies and gentlemen who have superintended these Homes, and to Drs. Whitehead, Wilgress, and McWilliam, who, in these respective localities, have gratuitously attended such missionaries as have needed advice during their brief sojourn in the Homes. Owing to the diminished number of missionaries the Odiham Home will not be in use during the present year.

THE CALL TO ADVANCE.

Convinced that the spread of true religion would go far to restore peace within our borders, and assured that the Society with its vast experience and powers of adaptation has a yet greater part to play in the evangelisation of London, the Committee trust the Christian public who may chance to read this Report will respond liberally to the urgent call for supplies. All things urge us forward—the disturbed state of Society, the spiritual destitution of the masses, the appalling indifference, the lust for pleasure, the loosening of moral bonds, and, above all, the nearness of the Lord's return. Moreover, who that has "the mind of Christ" can view the condition of London without being concerned for its future?

> "Some have drifted far from God, Trampling on the Saviour's blood, By the worldling's glitter caught, Selling life and soul for nought; Fashion's form for every hour, Christian name without the power; Dead in trespasses and sin— Oh! that they were gathered in!"

Much fruit has been reaped as these pages testify, but this should lead us to pray for and expect a harvest yet more abundant. The Churches with the best will in the world are utterly unable to cope with the situation. Their united efforts, good and noble as they are, only touch the fringe of things. What London needs more than anything else is a larger number of lay missionaries to evangelise the non-church goers, along aggressive, interdenominational lines. But there is no time to lose. "Ours is the golden age of evangelistic opportunity," says the Report of the Archbishops' Third Committee of Enquiry. But the age is swiftly declining, whilst hour by hour souls are passing into eternity without God and the knowledge of eternal life. "How shall they hear without a preacher? and how shall they preach except they be sent?" While it is blessedly true that nothing is impossible with God, it is equally true that He carries on His work by human instruments, and if these fail His cause suffers. Nothing doubting, however, the Committee rely upon God and the good will of His people, assured that faithful stewards will give heartily as unto Him Whose lips shall pronounce the "well done" in the morning without clouds.



CURRENT NOTES.

OUR
1,000th
NUMBER.

We insert elsewhere a few of the numerous congratulations received from representative men on the thou-

sandth'issue of this Magazine. The event marks an epoch in the history of the Society, while the testimonies it has provoked to the influence of the work on the life and character of London, and the confidence so generally expressed in its future, are a source of gratification to the Committee, and an incentive to press on with the glorious task to which they are committed "till He come."

THE PRESENT foregoing to the matter of funds. Owing to the greatly increased cost of the work,

and the usual falling off of contributions during the holiday season, the Society has an overdraft at the Bank of some £7,000, and this at a time when missionaries are in demand all over the capital. To particularise: The Committee are pledged to place a worker at the earliest moment in the squalid, crowded parish of St. Thomas', Lambeth; friends at Croydon are pleading for a missionary to visit in the poorest quarters of that borough; the special mission to navvies north of the Thames is in danger of being discontinued, the guarantee having failed; at Edmonton the circumstances are similar, and to withdraw from this district which is one of the Society's oldest battlegrounds, would be a calamity. At Notting Dale, the notorious area immortalised in "Broken Earthenware," two additional missionaries are in demand, and in East

London the appointment of two Jewish missionaries is long overdue.

What shall we say to these things? No work for God should languish for lack of supplies, least of all the outstanding effort to evangelise the capital of the Empire, than which no higher service either to the Church or the nation is conceivable at this critical hour. Readers are kindly asked to lay this matter before the Lord, and for His Glory to assist the Mission by every means in their power.

THE GYPSY Chronicle on "What to do with the Gypsy" pays no sort of compliment to these

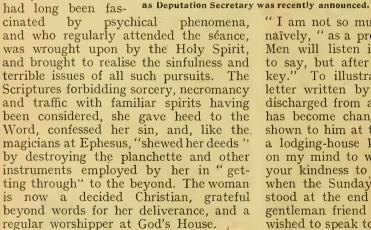
interesting people. On the contrary, they are described as "a nuisance and a danger, a pest to open spaces," with evil propensities that include "unlimited dodgery." Contesting this description, which certainly does not err on the side of charity, the Society's missionary to gypsies (Mr. A. West), in a letter to the Chronicle, says that the statement that the gypsies "had to be dragged into the Army" during the late war, and "did all they could to keep out of the way," does not tally with his experience of them. "I know," he adds, "that all the gypsies I visit in the compounds and roadsides were severely rounded up, and they went like men, and many of them made the great sacrifice. . . . The only murmur I heard was that 'before the war we were not wanted on the earth, now they want us to fight for them." Whether these nomads are more depraved than other people is a moot point; one thing is certain, viz., that in some compounds known

Current Notes

to the missionary the voice of prayer and thanksgiving is common to many converted Romanies whose changed lives authenticate in a marvellous way the word and power of the Cross.

In our June number we TWO gave particulars of a Spiritist SPIRITISTS who was brought to God in a CON-

mission VERTED. room in central London, and who consequently severed all connections with the new cult. Since then two more conversions, equally striking, have been reported, the means of enlightenment in both cases being the Word of God. Following an address, at Battersea, on the "Perils of Spiritism," by amember of the Society's Staff, a woman who Rev. G. E. BOURNE (Hon. C.F.) whose appointment



The other case is reported by a missionary on his return from a deputation tour in the north. "Whilst at Clayton-le-Moors," he says, "I was introduced to a man, a Church member, who decided for Christ after listening to a brother missionary who lectured there for the Society a year ago. For fifteen years, he told me, he had 'dabbled in Spiritism,' hoping thereby to get into closer touch with 'the Infinite Spirit,' but all in vain. He was

in the toils of fearful heresy without the satisfaction for which he craved. In this state of mind he heard the story of the London City Mission, and of many who had been saved by its Message. Consequently he broke with Spiritism and received salvation in and through our Lord Jesus Christ. He is now seeking in various ways to win others, especially in

the Bible class and the open air, where he bears effective witness to the saving power of the Gospel."

Our THE MASTER ary to "dere-

outs" in Whitechapel, who is known to the local police as "the rescue man," is seeing some the good effects of the Word of God in the lives of broken and abandoned men.

missionlicts and down-and-

"I am not so much a preacher," he says naïvely, "as a preacher without the 'p.' Men will listen if you have something to say, but after all, love is the master key." To illustrate this, he forwards a letter written by an ex-soldier, recently discharged from an Infirmary, whose life has become changed through a kindness shown to him at the close of a service in a lodging-house kitchen. "It has been on my mind to write and thank you for your kindness to me. Four months ago when the Sunday service was finished I stood at the end of the kitchen when a gentleman friend of yours asked me if I wished to speak to you. I told him I was in bad health and out of employment, and thought of 'finishing up' in a drastic way. Then you came to me, and explained a few things. You also paid my lodging for that and the following night, and told me to see you next (Monday) morning, which I failed to do as I was taken to hospital. When I saw you enter the ward I could not make it out, as I thought you would have forgotten about me. Since then you have helped me in every possible way. I

Current Notes

have heard many clergymen in my time . . . but if by words and deeds you could not make a man think of Someone above, then no bishop or priest could do it. I have been in India and served there for nearly seven years. Before that I fought in the South African War, and was called up for the late war, which has cost me my two brothers. Thus I am almost alone in the world, but no matter where I go I will speak of you. . . . It is many years since I attended a Church service (it was in South Africa before going into action), and even then it affected me very little. I hope you will be able to read this as I am writing under difficulties, but I am anxious to convey my thoughts to you. Some other time and under better circumstances, please God, I may be able to thank you more. May you enjoy whatever the Master Whom you serve may send to you, and have much blessing in your noble work, is the wish of an Indian soldier who has served under two Kings and one Queen."

RETURN TO HARD TIMES.

Reports are to hand to the effect that in many districts poverty is once more asserting itself, while many of the aged and infirm are not far removed from starvation. The following from a Jewish missionary reflect the conditions now prevailing in many quarters. "We are fast getting back to the destitution so common before the war," he says. "It was not so bad when the war was on, for many of the Jews and Jewesses in my district are tailors and the factories were on Government work, and there was plenty to do for those who were fortunate enough to have learned that trade, and work of one kind or another could be found for the young and able; but now that husbands and sons are home again from the war, and allowances have ceased, it is a wonder how many can live at all, especially those who are afflicted or out of work, with everything so dear as it is at the present time. Where is now the ha'porth of tea or sugar, and the herrings at three a penny, or the cheap vegetables which were to be bought at many stalls, making for a few pence a dinner for a whole family? Thus the terrible anxiety of husband and sons at the war is forgotten in the new want for daily bread

and the struggle for existence. It is to the missionary, the long-proved friend in times of deep distress, that these poor people turn, both in heart-grief and in their temporal anxiety, and his sympathy must at all times be ready, while it is his privilege to point them to the Source of all comfort and help, and in proof of God's loving care to show how that through His dear children He sends the help so sorely needed."

READING THE BIBLE.

"Read your Bible consecutively, through and through; read it on your own knees; read it with prayer; read it with reference to your own heart; and when you leave off, make a mark, and when you take it up again, begin where you left off."—The late George Müller.

Would you like to show others the Glory?
Then walk in the Light!
To keep young though the head may grow

hoary?

Then walk in the Light!
Would you like to mirror Christ's spirit?
Would you like to exhibit Faith's merit?
Would you like Peace and Joy to inherit?
Then walk in the Light.

Do not keep the Word shut in its covers,

But open the Book!
The reader, alone, Truth discovers,
Then open the Book!
God speaks to the soul in its pages;
Its wisdom exceeds all the sages;
Its Message comes down through the ages;
Read—read in the Book!

Apply all its Truth to your history,
Read, read for yourself!
There are lessons in each Sacred Mystery,
Practise each one yourself!
Let it guide you in feeling and thought,
With wisdom its pages are fraught,
Grace and Goodness, so anxiously sought,
Are all there for yourself!

Let no Word from God be neglected,
But read the Book through!
No "bits," which you like, be selected.
No! read the Book through!
And read often, kneeling, in prayer,
God's Spirit will meet your soul there,
And each page will "His counsel" declare,
Then read the Book through!

WILLIAM OLNEY.

Preaching with Signs Following

"So then after the Lord had spoken to them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the

Lord working with them, and confirming the word with signs following."—Mark xvi. 19-20). "Jesus Christ the same yesterday, and to-day, and for ever." (Heb. xiii. 8.)

HE Lord Jesus sat down on the right hand of God the Father, and the disciples went forth; but it was after He had spoken to them. And what did He say? He told them to go and proclaim the message of salvation to the utmost parts of the world. He also told them to wait until they were endued with power from on high, and we know how, after waiting, that little band of men went forth, Spiritfilled, to be witnesses of the Lord Jesus Christ. If they needed the power so do we, for the Gospel is ineffectual apart from the Holy Ghost. Although the disciples had talked with the Lord Jesus, and were qualified to be His witnesses, they were powerless until the Spirit fell upon them. Thus empowered they went forth, conscious of Christ as a living reality, speaking the things they knew, and knowing the things of which they spoke. So to-day, men are wanted who will not merely speak about things they know,

but preach those things that have been a Gospel to themselves.

The disciples spoke with hearts full of affection. They were not great scholars, not greatly gifted as the world looks at gifts; but they had the gift of the Holy Ghost; they had fellowship with God in and through the Lord Jesus Christ; they had a vision of Him sitting at the right hand of God; but not until the power

Notes of a Devotional Address delivered at the Annual Communion Service, in St. Bride's Church, Fleet Street, on June 24th last, by The Rev. Archibald Cochrane, M.A.

fell were they qualified to go forth and witness for Him. That was what the coming of the Holy Ghost meant for them, and in our work with its present diffi-

culties, we need to live and labour in the power of the same Spirit, to know Christ as a vivid, living reality, and be fired with affection as we speak of things touching the King. "They went forth and preached" because they saw Him; because they heard Him; because they were sent; and because they were impelled by the Holy Ghost. "They went forth . . . the Lord working with them, confirming the word with signs following." The signs were primarily those of healing, by which the Lord from Heaven testified to the authority of the Message. But there were also changed hearts, changed lives, the greater emphasis being laid upon moral and spiritual triumphs, as, for example, in the house of Cornelius (Acts x.) where all hearts were purified by faith in the message they received. The disciples were earnest, zealous, keen; but you can be earnest and eloquent, and yet not preach the Gospel. We need zeal and enthusiasm, and tenacity of purpose, but after all it is "the Word of the truth of the Gospel" that is confirmed with signs following.

THE TRIUMPHANT WORD.

Nowadays when so many are drifting

from the fundamentals of the Gospel, it is well again and again to read and ponder the first Take St. things. Paul's testimony. He does not begin with the birth of Christ, he begins with the death. " Christ died for our sins, and was buried, and rose again the third day according to the Scriptures." St. Peter says: "Christ hath once suffered for sins, the just for the unjust, to bring us to God."



An East London Missionary visiting men employed at a large chemical works, where the Word has frequently been confirmed with signs following.

Preaching with Signs Following

Let men discuss Substitution; it is enough for me to take God's Word through Peter's lips. I know the meaning of Substitution, though I may not fully comprehend it. Hear what St. John says: "God loved us, and sent His Son to be the propitiation for our sins." Paul preached the Gospel when He spoke of being justified by Faith, and justified by the Blood of Christ, and justified by the Grace of God. Brothers! it is the Message of the Lord Jesus Christ that is blest from first to last. It is God's Word, not man's word, nor man's word upon it. I cannot explain the Atonement. I can state the theory that satisfies me, but it might not satisfy you. As Dr. Dale once expressed it: "Men are not saved by theories of the Atonement, but by the Atonement itself." It is the fact that Christ died for our sins, received into the heart by faith, that brings salvation. Gathered here at the Lord's Table, is not the heart of the Gospel unveiled in the emblems of His Passion and vicarious death? As we take the bread and wine, do they not speak of His atonement for our sins? as we remember Him in the appointed way, are not we inspired to go forth and preach Him to the people, whether in their homes, or places of toil, or in the open air? THE UNCHANGING LORD.

" Jesus Christ the same yesterday, to-day,

and for ever." Brothers, you have your difficulties; you have a work to do, the problems of which I may not fully understand, but they are all known to the Lord. Therefore go back to your districts with the discouragements and disappointments behind you, assured of the strength and counsel of Him Who still sitteth on the right hand of God. Look up to the unchanging Lord, go forth and deliver His message faithfully, humbly, earnestly, in season and out of season, and as He was with the disciples, so will He be with you.

Because we are not living in the first but in the twentieth century, there are those who think that all things should be altered, but the sinner of the twentieth century is in exactly the same condition as the sinner in the first, and if the Holy Ghost used the Gospel for the saving of the sinner in the first century, we dare not move one step away from the fundamentals of the Faith. Let us then proclaim the Old Gospel of Christ and Him crucified, and God Himself will give the increase and the blessing. And now as we kneel at His Table, may a fresh vision of Jesus Christ be ours, and as we re-dedicate ourselves to His service, may we be filled with the Spirit, and sent forth once more to preach the Word, the Lord working with us, and confirming the Word with signs following.

MORE SUNSHINE.

E are all called to increase the sunshine of human life. When our friends are in trouble, we are, most of us, kind and thoughtful enough to do what we can to cheer and encourage them. So, to the limit of our influence, it seems right and proper that we should do the same for strangers and for all around us. More sunshine will do them good. The majority of them need it very much. Certainly the least we can do is to bear our own burdens bravely, quietly and cheerfully. If we always do even this, we shall also unconsciously do more. We cannot be courageous sufferers or burden-bearers without some inner sunshine of our own, and this we may always secure direct from heaven; and when we have it, we cannot keep it altogether to ourselves. It is the nature of light to shine. Those who are filled with light will "walk as children of light." Their words will be pleasant, their outlook hopeful and their hand-clasp hearty; their faces will shine,

and the glow of their personality will not be affected or assumed. Those who "rejoice evermore, pray without ceasing, and in everything give thanks," are always a comfort, a blessing and an inspiration to everybody about them.

It is our privilege to have this sunshine; indeed, it is the will of God in Christ Jesus concerning us. We are also to pray, work, give, in order to diminish the world's darkness, to disperse the shadows that fall upon society, to be consciously and actively lightbearers. However humble our home, we can make it sweet and light and beautiful; our business may be daily a tough proposition, but we can make our influence such as to put manliness and courage into others; our lot may be very lonely, but we can find some one whom we can in some degree comfort; we may toil in earth's dark places, but we can shine in them as a candle of the Lord, if not as one of the stars in His hand.

The Silent Message.

NEARLY two million tracts and periodicals besides New Testaments and Scripture portions were distributed A Heartening Record of spiritual good effected near and far by means of the printed page. :: over her restoration to God. The blessing came through a silent messenger in the watches of the night. Unable to sleep, she pondered

last year throughout the Metropolis, a fair percentage of which, in the opinion of the missionaries, found their way later to various parts of the world. Who can trace the influence or measure the usefulness of a simple tract, written and circulated under the guidance of the Holy Spirit? The pointed message penetrates into thousands of homes barred against the living agent, while the belief that even a promiscuous sowing of the good seed must eventually come to harvest is strengthened by a number of incidents communicated by the missionaries, some of which are here given.

the truth read earlier in the day, and by the Spirit's teaching saw her need of a Saviour, and the Saviour Who alone can meet the sinner's need. It struck her, she said, as remarkable that the simple tract should meet her case where so many books by well-known writers had failed. I led her more fully into the light, and counselled her to feed continually on the living and written Word."

"THAT RIPPING LITTLE BOOK"

"A LIVELY INNINGS"

"Tracts are an indispensable auxiliary to the work," writes the missionary to theatre employees. "They are welcomed and read by all classes—managers, professionals, revue girls, musicians, scene-shifters and attendants. My plan is to create an appetite for the tract by talking of its contents. I do not cast them about as advertisements, but with discretion, though at times one may draw a bow'at a venture. For example: A young gentleman, bright, straight up, and clever in his 'line of things,' couldn't wait a second, so I thrust a tract into his pocket as he passed through the stage door. Two evenings later, at the same 'house,' he begged a second copy of 'that ripping little book.'

"I had a lively innings the other day at the docks," writes a missionary to transport workers. "After speaking to a crowd of carmen I was bombarded with all sorts of questions and indicted as Pussyfoot, Skypilot and Killjoy in turn. But things took an unexpected turn when a young chap pushed his way to the front and asked to say a word.' 'Mates,' he began, 'I reckon it's a mug's game flinging gibes and insults at one who is out to do us good. Listen a moment. When I was nineteen somebody gave me a tract with a picture on it of a man running away from a tavern. It hit me hard, for with all my boasting I hadn't pluck enough to run away from a pub.! Why?' he asked, eyeing his mates, who were listening with both ears. 'Because I was a slave to beer and the "bookie." But the tract opened my eyes. It told me of One Who could deliver from the power of evil. I took the tip, and for three years now I've had in Christ a Saviour and a Friend.' This was a lift-up indeed. It made me thankful for the 'liveliness' that had enticed this man, as he said, 'out of his shell.' And what a fine testimony to the usefulness of the tract!"

"I supplied the needful, and since then we have had many confidential talks. 'I'm getting a new view of life,' he volunteered during a recent chat, 'but the clearer it becomes the more my job seems to hurt. Christianity in my case will cost something, but I am contemplating the next step.'"

"BUTTON-HOLED" BY THE WAY

RADIANT AND HAPPY

"Passing through the district one afternoon," writes a Catford missionary, "I noticed a young man stand his cycle by the kerb and then lean against the wall for a rest. I handed him a tract. The man glanced at the first page, and was impressed. 'Strange you should give me this,' he said in kindly voice, 'I'm a backslider.' He had been engaged in Christian work, but mis-

"A woman with many religious difficulties fell ill and was removed to the hospital," writes a Paddington missionary. "Whilst there she read many tracts which I left to remind her of my visits. Discharged as incurable, I met her one day and found her radiant and happy. She could not rejoice over restoration to health, but she could

The Silent Message

fortune and the pull of the world had proved his undoing. Imagine my joy a week later when he sought me out (my name and address was on the tract), saying he had returned to God, thanks to the printed message. He contemplated taking up some form of Christian service and thanked me for button-holing him by the way."



Handing out tracts in a street near King's Cross, known as "Little Hell" on account of its terrible notoriety. [Photo. by Geo. Pearce.

"IT LINKED ME ON TO CHRIST"

"A woman pleaded for a second copy of the L.C.M. Almanack (published by the R.T.S.) for a friend," writes a missionary in Battersea. "I would not part with my copy for anything,' she added joyfully. Asked to explain, she told of a text (giving date and Scripture reference) that had been blessed to her soul's salvation. I mean to keep that almanack. It is sacred to me; it linked me on to Christ Jesus the Lord." The missionary adds: "I have known other cases in past years of people who have been arrested and converted by the daily texts."

"I'VE PARTED WITH THE BOTTLE"

"I saw a man in —— Street, of evil notoriety, and handed him a tract, which he refused," writes a missionary from Sydenham. "'I've no use for a God who does not answer prayer,' he snapped, being evidently 'out of sorts.' How queer to hear such words from one out of whose

pocket stood the neck of a beer bottle! He allowed me to speak, and after a while accepted the tract, saying he would be glad' for me to visit his home as 'the missis talks sometimes about religion.' I made several calls, and was free to pray with them and read the Scriptures. Towards the end of last year I urged the need of decision, leaving them a card to read and sign, should they be so led of the Holy Ghost. On New Year's Day I was handed the card, bearing their names. They had yielded themselves to God, and were bent on a new mode of life." "Two good things I want to tell you," said the man to the missionary. "First, I've proved God answers prayer; second, I've parted with the beer bottle which has been my_curse." "A definite work of grace." was the missionary's comment, "started as is so often the case, by the humble tract."

"AN EYE-OPENER"

"My faith in the well-written tract is undiminished," writes a missionary in Woolwich. "The Arsenal workers are often thoughtful men who value a little book that presents a Biblical truth in crystallised form. A tract on 'Spiritualism' was accepted and read by an engineer, who later on thanked me warmly for putting it in his way. His wife had become inveigled in the new cult, and no counsel or warning of her husband was of any use. But the tract was an 'eye-opener,' and proved a merciful deliverance."

"An elderly man who had been successfully operated upon for cataract joyfully exclaimed, 'What a mercy! I can even see the time by the town clock.' Asked if he could trust Christ as implicitly as he had trusted the doctor, he answered; 'Yes, indeed; and the blessing came through reading the books you kindly left with me Sunday by Sunday.'"

TURNING THE SCALE

"When the policemen here were hesitating whether or not to 'down truncheons," writes a missionary from the North London district, "I happened to look in at the station and, following on appropriate talk, I handed round copies of the Cottager and Artisan, which, I heard later, saved them from acting rashly. 'The books you gave us, backed by the kindly word, set us thinking, and seemed to turn the scale,' confided an officer."



MATTERS OF INTEREST



Scattered over many battlefields during the war, and mercifully preserved amid perils on land and sea, the Society's ex-Service missionaries were recently entertained by the Committee at the Mission House, and welcomed back to their positions in the greater war.

An old lady, a lover of the Mission, who for many years subscribed out of her poverty two shillings per annum through the Kent Auxiliary, has left the Society a legacy of £1, surely "a sweet sayour unto God."

Piloted by Mr. A. W. F. Smith, missionary to City factories, a company of American Civil War veterans attended the recent memorial service at St. Margaret's, Westminster, "for the officers and men of the United States Army and Navy who fell in the war, and lie buried in the British Isles."

From the standpoint of population, London, as a city, still leads the way. The census of New York, taken in the spring, shows a population of 5,162,000, only a small increase on the figures for 1915, owing to the stoppage of the flow of emigrants during the war. For the same reason, the Canadian census gives a total population of just over 8,000,000, which is probably less than the present total for Greater London.

Transferred to a new sphere after labouring thirty-eight years in connection with St. Matthew's Church, Bayswater, the Society's missionary (Mr. W. Blake) has been presented with an arm-chair and an adjustable reading-desk, together with a cheque value f102, "as an appreciation from those who have known his worth, and who rejoiced in the great good wrought by him, under God, during so long a period."

Another valued worker, Mr. Richard Tyndall, of Charlton, who, by the way, claims descent from the Bible Translator of that name, has been honoured by a gift of a wallet containing £32 in Treasury Notes, on completing thirty-five years service at the Dupree Road Mission. In making the presentation the Mayor of Greenwich (Sir Charles Stone) commented on his marked sense of duty, while another speaker stressed his unceasing devotion to the spiritual well-being of the district.

At the opening, a month or two ago, of the Bargemen's Institute, Sittingbourne, by Her

Highness Princess Helena Victoria, grateful references were made to the long-continued ministry of Mr. E. Blanchard, missionary to bargees on the Eastern Waterways, and to the benefits arising therefrom as seen in the sobriety and improved moral tone of the canal boatpeople.

The spread of the gambling habit to all sorts of sport and to almost every class of the community is one of the most noticeable after-effects of war-time excitement and unrest. Not only are the racecourses crowded to-day as never before, but in thousands of offices, shops, warehouses, and other places of employment, men and women, youths and girls, are smitten with the betting fever. Even in our elementary schools the temptation to gamble is being fostered by youthful agents of unscrupulous bookmakers, who go the length of exploiting little children in their lust for gain.

Scene: A lodging-house kitchen full of men. "The man who wrote the Bible was a clever fellow," remarked one of the company. Quoting 2 Peter i. 21, "Holy men of God spake," etc., the missionary pointed out that the Scriptures comprised sixty-six books, and represented the work of probably forty writers. "Then it must have been altered a great deal," chimed in another. "Not so," was the reply. "In translating the sacred words from Hebrew, Chaldee, and Greek into English, men may have erred here and there in the case of a noun or the tense of a verb, which later translators have rectified, but no change has been made." Thus enlightened, the first speaker concluded the matter was worth looking into.

A delightful spirit of romance was associated with a picturesque wedding ceremony at Portsmouth recently, when, attired in quaint Finnish costume, Miss Aini Kauppinen, of Rovaniemi, North Finland, was married to Lieut. Thomas Wetton, formerly a clerk at the Mission House. The manner of meeting of the happy pair amid the wilds of North Russia forms one of the most romantic betrothals of the war. Volunteering for service in the East last year, Lieut. Wetton was ordered to join the Finnish Legion in the Murmansk region. While there Miss Kauppinen, having travelled hundreds of miles, sought out her two brothers serving in the Legion, and became associated with Lieut. Wetton. Members of the Finnish Legion formed the guard of honour, and Mr. Tokoi, first Prime Minister in Finland after the Russian Revolution, acted as best man.

London—after the War.

THE district of All Hallows, Bow, is comprised of a number of streets which vary considerably, a few being superior both as to A typical story of quiet, persevering effort among the poor and destitute located in the parish of All Hallows, Bromley-by-Bow.—Communicated by the Missionary. \varnothing

with crowds of children, and so were the fruit and sweet shops. Throughout the whole area there was no sign that it was Sunday afternoon in a Chris-

type of house, and the character of the inhabitants. The worst streets in every respect reach a very low level. Visiting recently, I found three houses containing three floors each of four rooms, with practically a family in each room. As these have none of the conveniences of block dwellings, the resultant conditions are bad.

Drunkenness has of late largely increased, owing to fuller supplies and greater strength of the liquors. Thus the habits of sobriety engendered by the shortage, failed to stand the test; the large sums of money drawn by many demobilised men, and which was often recklessly squandered in riotous living, is another cause. Some excuse can be made for these poor folk. Their lives are drear and drab at best, and drink seems to them to be the easiest way out. So convinced are they that drink is necessary to them to increase joy, and comfort sorrow, that a man assured me that if I came "Pussyfooting," he would crush me as he crushed a nut he held in his hand, and what he would do to the real "Pussyfoot" if he came to Bow Common was described in terms that lest nothing to the imagination.

MORALE OF THE PEOPLE

We have but little theoretical atheism, as far as I can judge, but practical infidelity reigns supreme over the greater part of the district.

There are several streets from which apparently no person attends a place of worship regularly, and merely to attend does not necessarily imply a high standard of spiritual life. Apart from this, the past year has witnessed a weakening of the religious sense, imperfect as that was, which had developed during the war.

Sunday is not observed here as in any sense God's day. Visiting one Sunday afternoon in the summer, in the lower portion of D-Road, I felt that nowhere could there be found a more complete ignoring of all that we as Christians associate with the Lord's Day. In the Buildings there were groups of gamblers in the courtyard, and on each landing, some of them lads of Sunday School age. The public houses had just closed, and full jugs were being brought up to each floor, and full men and women reeled home to Sunday dinner. The outward signs of poverty were manifest-dirt, untidiness, and rags; but there was clear evidence of plenty amid the seeming need. Out at the street corners there were groups of lads and girls in various states of dis-attire, indulging in rough horse-play. The ice-cream barrow was thronged

tian land.

The Borough Council elections in November last showed a definite move over to the Labour position, but I do not think that we have any right to assume that the mass of the people here, or even any considerable section of them, are in any sense revolutionary. There are extremists in our midst, who say they would delight in revolution, but they are few, and their influence small. What seems to be a more definite danger, is the growing spirit of lawlessness, especially among the rougher element of the demobilised men.

RELIGION AND THE ARMY.

One chief element in my work during the past year has been the visiting of demobilised men on their return home. In doing this I have come in contact with about five hundred men, and as the majority are now home, it is possible to come to some at least tentative conclusions concerning them. In the first place I have not found any man who claimed that as a result of being in the Army, or while he was in the Army, he became converted to God. On the other hand, up to quite recently, I should have added, that no one had given up his religion owing to this cause. but recently I came across a man who did state that owing to what he saw out in France he had lost all faith. Very few have claimed to be active members of any religious body.

Of the remainder, there are a certain proportion who would under more favourable circumstances be found in God's House on His Day. They believe, they recognise their duty, but it requires "some courage" to be the first man out of their street publicly to witness for God. The great majority are indifferent. In many cases their religious education has been of the feeblest character, consisting of a few chance attendances at Sunday School, the short lessons at Day School, and no help at home.

I have tried by careful inquiry to find out how far these men came in contact with religion in the Army. Some did come into touch with chaplains and other workers and speak of them with respect; others apparently never came in touch with religious effort at all. This work still continues, and we trust that from the seed sown there will be real and lasting results.

Another branch of work has been done in Bromley House, Stepney Union, principally among the men. Before growing familiar with the inmates of a workhouse (or institution, to give it its modern name) I accepted the dictum

London-after the War

that intemperance was the chief cause filling these places, but closer knowledge justifies me in saying that misfortune has an equally prominent part.

There are men here who have sailed the Seven Seas from the Arctic to the Equator. One had fought in the American Civil War for the South. Asking one man if he could read, he replied scornfully "Yes, not only that! but Portuguese, Italian, and Spanish."

Another, who had spent the greater portion of his life in the China Tea Trade, assured me that he had taught himself to read Chinese.

WEAKLINGS AND MISFITS.

How did they get here?

In many cases through friendlessness when old age came on them with its attendant afflictions. They had no one to care for them, some because their friends tired of them, many through their own fault. As one man, a regular "salt," put it: "The captain said to me, 'Why don't you do as I'm doing, saving something to buy a little house when we've had enough of this?' I said, "What's the good of that? I'm for spending now I've got it; who knows if ever we shall want a little house?'" So captain and mate went their respective ways, and the captain finished his days in comfort in his little house; the mate his in discomfort in "the Big House." There are also groups of weaklings, society misfits. Men who have not physical or mental energy enough to enable them to hold their own in the battle of life.

There are men whose whole lives have been spent within the walls of an institution. One told me that as a lad, he was in one of Dr. Barnardo's Homes, and remained there many years, but was finally transferred to the Poor Law Authorities. He is physically weak, and now practically blind. Yet he has a real faith in God through Jesus Christ. Another man also a Christian, had his spine injured when a lad; gradually the trouble developed, and he is now a helpless cripple. A third man, crippled in hands and feet, overcomes the difficulties of life in a wonderful way. He, too, is an earnest These are typical, physically at Christian. least, of a large number of the inmates.

The general religious attitude is much as outside. There are found men of real religious faith—children of God by faith in Christ Jesus, and there are those who manifest a real distaste for holy things, and love of evil.

Between these two classes there are found all the varying degrees of ignorance, partial knowledge, and indifference. It is difficult to get into close touch with many of these men because of what appears to be the correct attitude for the institution—one of stolid indifference to everything, with the added assumption that this is the worst possible institution in existence. So one has to encourage these men to talk of themselves, and "list to oft-told tales," in order

that one may have the opportunity of speaking a word in season.

How do they receive it? Many, I think, gladly. I have been surprised at times after speaking to a room of apparently uninterested men, to be thanked by one who from outward appearances I should have judged to be the least likely to have listened at all.

Tracts afford a ready means of securing a welcome, and are appreciated by all who can read. I remember offering one to a new inmate. He held it up, and read rather scornfully, "Good News," when his neighbour turned on him, and said: "Yes, and it is 'good news,' too"; and more to the same effect.

BLIND FROM BIRTH.

Visiting in the Infirmary recently, I found in bed a blind man. He has been blind from birth, and has spent the greater part of his life in institutions, with the result that he has become embittered against society and religion in general. He is a man who has read widely, and thought for himself, he had got into deep waters, and was rather proud of his doubts and difficulties. I first got into touch with him by noting his skill in reading the Braille. We became friendly, and he was usually willing to discuss religion. I tried to bring the matter to a personal one, but he was skilful in parrying. On one occasion, after greeting him, I remarked "We do not know all the ravages of the disease of sin; and we have no remedy. But there is One Who has a remedy; ought we not to submit to Him?" He demurred, and tried to turn the discussion to questions of free-will, man's responsibility, man as cursed by God. Knowledge, not faith was his desire. "Faith was a step in the dark." I said, "Yes, we must step out, but we have the experience of many that it is a safe step." He queried: "Could we be sure? Men in times past heard the Voice of Could we hear?" I said, "Try and see, and took him to St. John's Gospel, 'God so loved the World.' Christ as the Bread of Life, as the Light of the World, as the Good Shepherd, here was the veritable Word of God." He listened, visibly softened, and said as I left him, "This time has not been wasted, and I shall think over carefully what you have said."

Speaking to another man, a crippled dwarf, always cheery and ready to talk, but when up and about, fighting shy of the personal element. I spoke of the care of Christ; he listened, and his face lightened up. "Yes, I know, I look up, and He looks down, and it's all right." Then he added, "He can see further than I, for when I cannot see Him, He still sees me, and helps."

On the whole the work is harder than ever before, but One is ever with us Who says, "As thy days so shall thy strength be," and we can rejoice that His Word is proclaimed whether men hear, or whether they forbear. H. J. J.

"DO THEM GOOD."

"Whensoever ye will ye may do them good."—

Mark xiv. 7.

Deputation Intelligence.

Notes of Meetings and Extracts from Speeches delivered under the Auspices of the Mission.

raised

-a record.

during

year was £74 12s. 8d.

"WELL DONE!"

"Ye have well done that ye did communicate."— Phil. iv. 18.

A T Bournemouth
(Richmond
Hill Congrega-

tional Church) A. K. Langridge, Esq., in introducing the Deputation, referred in glowing terms to the Mission to Postal Workers, with which he was intimately acquainted during his tenure at the G.P.O. "I know the influence exerted by the missionary among various grades of workers, not least the boy messengers." There was a capital attendance, and much interest was manifested in the Society, thanks to the publicity given to the meeting by the local Secretaries. A drawing-room meeting held in the Bath Hotel earlier in the day suffered on account of a gale. About forty persons braved the weather and these were rewarded (to quote the Chairman) with some "remarkable incidents of Divine leading that issued in changed lives and additions to the Church of Jesus Christ." Mr. Newcombe Goad and Mr. B. Segall (missionary to Jews) represented the Society, and substantial offerings were taken at both meetings.

* * *

-A successful Garden Meeting has been held at Gerrards Cross (Dint Hill). The Chairman, Mr. J. W. Western, at whose invitation the meeting was held, said the Mission was not a charity in the ordinary sense, but a work in which they who called themselves Christians all had a direct responsibility, and a work in which the missionaries were but their agents. They could, he said, imagine what London might become if that work were carried on more extensively; and they could also imagine what London would be like if that, and other similar societies, were not carrying on that work. The inhabitants of Gerrards Cross mostly worked in London, and, although they did not live there, they owed a debt to those who did.

Missionary addresses were given by Mr. J. Grout (Bermondsey Public Houses), Mr. B. Goodwin (Shaftesbury Hall, Poplar), and the Rev. J. M. Glubb, who paid warm tribute to the "splendid work done by the Mission whose agents were amongst the vast crowds of London untouched by other religious bodies." The total amount

Amid brilliant sunshine and in ideal surroundings, a garden sale of work was held recently at Mountford House, *Tottenham*, arranged by the Ladies' Committee of the Tottenham and Edmonton Association.

the

The Rev. J. A. Kaye, chairman, said it was not necessary to say anything in commendation of the great work on behalf of which they were there. Those who lived in Tottenham had many opportunities of seeing what work the City Mission did, and it could truthfully be said that the Mission could be found in almost every needy London district.

Mrs. Braun, of St. Albans, in formally declaring the sale opened, said she took a great interest in Christian work, as distinct from philanthropic work. There were many who interested themselves in helping people in this world, but they wanted to help them for the next world also. The London City Mission had that object in view, and she wished it great success.

Music and recitations were given during the afternoon, and stalls arranged for fancy and useful articles, refreshments and competitions. Tea was provided by Mrs. Drewett, and the sale realised £40.

Our Scottish Secretary, F. W. Cannon, writing from his new address—"Ben Ledi," 6, Douglas Terrace, Stirling, N.B., says: "Interested congregations gathered lately at *Stirling* Baptist Church and *Liff* U.F. Church to hear the story of the work. Much sympathy was evinced and special collections taken.

"The Rev. J. W. Walker, M.A., St. Columba U.F. Church, Helensburgh, has sent me the following interesting note: 'Enclosed please find £5 10s. from two little girls, Pinkie and Betty McDiarmid, the Sheriff's daughters. Greatly touched by your moving appeal for the L.C.M., they made beads, necklaces, dollies, etc., sold them, and raised this money.' Mr. Walker knows the work thoroughly, having superintended two of the missionaries prior to his call to Helensburgh."

Our Thousandth Number:

A CHORUS OF THANKSGIVING.

We give below a selection of congratulatory messages from ministers and public men, whose united witness to the value and influence of the Mission will, it is hoped, win many new supporters, and forward the plans of the Committee to systematically evangelise the masses of London, than which no service is more urgent or of greater importance at the present hour.

The Lord Kinnaird, Kt., D.L.

"I congratulate you on having reached the One Thousandth issue of the L.C.M. MAGAZINE. I have for over forty-five years known your work intimately, having superintended some of your missionaries, worked in your Mission Halls and studied your special agencies. I state my conviction that no Society has done more to evangelise the masses of London than the L.C.M. May God increase your work."

Rt. Hon. Sir Donald Maclean, K.B.E., M.P.

"I am much interested in the perusal of the One Thousandth issue of the L.C.M. MAGAZINE. The London City Mission has done splendid work for the spiritual and social regeneration of this great centre of the British Commonwealth of Nations in the past. I believe that its achievements will be even greater in the future."

Rt. Hon. Sir Horace Brooks Marshall, K.C.V.O. (late Lord Mayor of London).

"I congratulate you on the One Thousandth Number of your Magazine. I have long been acquainted with the good work of the London City Mission; and the contents of your thousandth number, including the 85th Annual Report, confirm the high opinion I hold of the influence of the Mission on the life and character of London."

Sir W. Joynson-Hicks, Bart., M.P.

"The Thousandth Number of any periodical is a great event, but in your case it is a testimonial to the great work done by the Society. May you live for many millenniums!"

Eugene Stock, Esq., D.L.C.

"With all my heart I thank God for the noble and much blessed work of the London City Mission, and I have read with deep interest the One Thousandth Number of the Magazine."

Rev. F. B. Meyer, B.A., D.D. (President Free Church Council).

"My earliest bit of philanthropy was the introduction to my boy-life of a poor waif in whom a City Missionary was interested. It was the seed-germ of much that has happened since. It is through the City Missionary that the gulf between the classes can be bridged. He knows how to administer help where it is needed. Like the angels that penetrated the streets of Sodom, or the diver who seeks to raise submerged bullion, he pursues his unobtrusive but noble work. The City Mission is of inestimable worth, especially now-for only Religion can save Society, by introducing the thought of God's Fatherhood as the basis of Man's Brotherhood.''

Rev. Dinsdale T. Young (Ex-President Wesleyan Conference).

"Delighted to receive the Thousandth issue of your bright and inspiring Magazine. I rejoice in the splendid work of the London City Mission. No nobler service is being rendered. May more and more blessing attend all your endeavours."

Rev. Martin Anstey, B.D., M.A. (late Joint Secretary of the Mission).

"I am delighted with the get-up of the Thousandth Number of the Magazine. The front cover is excellent. I know no better work for Christ than that which is being done by the faithful and devoted missionaries of our beloved Society, as recorded in the pages of the Annual Report."

Rev. R. Calder Gillie, M.A. (Marylebone Presbyterian Church).

"Hearty congratulations on the Thousandth issue. Its record month by month of individual work which brings a great harvest is valuable. It is a perpetual re-

Our Thousandth Number

minder that personal testimony is a necessity if Christianity is to advance."

Rev. W. Y. Fullerton (Secretary Baptist Missionary Society).

"Your Thousandth Number is itself an unanswerable argument for the great Mission it represents. I congratulate you on its style and contents."

Rev. H. Tydeman Chilvers (Metropolitan Tabernacle).

"Everybody should obtain a copy of the Thousandth Number of the London City Mission Magazine. The eighty-fifth Report contained therein is a glorious witness to the Gospel of Love, Blood, and Power, and a testimony to the work of the godly, consecrated men of the L.C.M."

Rev. F. C. Spurr (Regent's Park Chapel).

"I congratulate you upon the appearance of your Thousandth Number. It is a fine achievement. But finer still is the great work your Society has done during these many years. At first hand I know of the enormous good that has been done. May your power increase."

Rev. D. J. Hiley, late C.F. (President Baptist Union).

"Sincere congratulations on the Thousandth issue of the L.C.M. MAGAZINE, which in every way reflects the greatest credit on those responsible for its production. There is no mission that more deserves the support of the Churches, and your Magazine worthily sets that work before us."

From "The Life of Faith."

"Among the many magazines which reach us from various societies the publication of the London City Mission always occupies a foremost place. Not only is it full of interesting material, but it is neatly arranged and produced, and its stories of conversion are always of the most stimulating and helpful character. We heartly congratulate the Magazine upon reaching its Thousandth Number, and we hope that there lie before it many more years of useful service."

From "The English Churchman."

"It is a notable event in the history of a religious monthly to have reached its Thousandth issue, for it speaks of a run of nearly eighty-five years. This dignity has been attained with the July issue of the 'L.C.M. Magazine,' one of the best edited and most interesting of religious periodicals. Its appearance reflects the greatest credit upon the Editorial Secretary, while all supporters of the Mission will share the satisfaction with which the reaching of this special milestone is regarded by the Committee. All whose hearts are stirred for the Evangelisation of London should read the 'L.C.M. Magazine,' which was never so good as to-day, maintaining throughout as it does a strong, clear, evangelical note."

* * *

Appreciative notices also appeared in "The Record," "The Christian World," "The Challenge," and other periodicals.

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CURRENT NOTES.

We stated last month that URGENT owing to the greatly in-CALL FOR creased cost of the work, HELP. and the falling off of contributions incident to the holiday season, the Society had considerably overdrawn its account at the bank. We regret to state the position has now become serious. and that unless liberal help is immediately forthcoming retrenchment may have to be considered. We plead with our kind friends to ease the situation, as it would be disastrous at such a time as this to recall workers from the field. Gifts of any amount are prayerfully solicited " In His Name."

We regret to record the REV. J. A. death, on the 1st ultimo, of ARNOLD. the Rev. John A. Arnold, which occurred at his residence in Stirling in his seventy-fourth year. An able minister of the New Covenant, with decided gifts and musical ability, his loss will be felt keenly by many who loved him for what he was, and for what he accomplished as a missionary herald, north and south of the Tweed. His pioneer work in Bloomsbury (1872–87) among the "cabbies" of Ormond Yard, where he preached in a loft over a stable, is still remembered with thanksgiving, and quite recently news came of two families, now in the fellowship and service of the Christian Church, whose lives were influenced and shaped by his early ministry. Much sympathy has been expressed with his widow, herself an invalid, whom may the Lord comfort in her sad bereavement. An appreciation of Mr. Arnold will be found on a later page.

Some time ago in these THE CALL columns we quoted David TO Livingstone as saying: "If SERVICE. I were not a missionary in Africa, I would be a missionary to the poor of London." The Rev. Alex. Duff-Watson, of Crieff, Scotland, now informs us that his grandfather, the Rev. Dr. Duff, the well-known missionary to India, after seeing the Society's work in London, said: "If I had not been a missionary to the heathen, I would have been a missionary of the London City Mission." The centre of the Empire and a foreign field in miniature, London should appeal strongly to young men who have heard the missionary challenge, but who, for various reasons, are unable to go abroad.

THE DRINK FIGURES.

The repeated testimony of the missionaries to the steady increase in drunkenness since the war, is confirmed by figures contained in a Blue Book on Licensing, published last month. Altogether 57,948 persons were convicted for drunkenness during 1919, of whom 81 per cent. were men. The convictions in 1918 were 29,075. Among the contributory circumstances for the increase are the following:

"More men are at home and fewer of them are in khaki; more policemen available for street duty; more hours for drinking; more (and stronger) liquor; more light in the streets; more money; more leisure; less selfcontrol; less appreciation of the fact that drunkenness 'matters' now the war is over; less readiness to realise that the progress towards general sobriety won during the war ought to be carried on in peace time; and lack of adequate equipment for driving that point home."

Liquor Control and an enlightened public opinion are good as far as they go; but from the missionary standpoint the only "adequate equipment" for bringing about "general sobriety" lies in "the fullness of the blessing of the Gospel," whereby men and women are empowered both to resist temptation and to "cleanse themselves from all filthiness of the flesh and spirit."

Reviewing his work in the TWO bars and taprooms of the NOTABLE public-houses of Stepney and THINGS. St. George's-in-the-East, the missionary, Mr. Joseph Wright, gives particulars of his own wonderful conversion which took place some forty years ago. Explaining how he gets men of the roughest type to interest themselves in the highest things, he goes on: "As thirty-four years of my life were spent amongst the riff-raff of London, I am able to deal with such men. I tell these characters of the shameful end that overtook most of my old companions, and then point to the change made in me by Jesus Christ on October 30th, 1881, at thirty-five minutes past six o'clock at night. Sick of my sins I entered a chapel. The hymn 'Come thou fount of every blessing ' was being sung, and on hearing the words 'Jesus sought me when a stranger,' I said, 'That's me, Lord; I'm the man!' Returning home I told my wife there would be no more 'Drunken Joe,' for grace had set me free. That night, for the first time in my life, I prayed. Drunkard and pugilist, I knew every game on the board, though I could not read

nor write. For the following nine years I tried my utmost to learn the three R's. looking to God for help. I also got a Testament, and when I met old chums I took hold of them and would not let go until they had read something from its pages! Those who have lived sheltered lives can have no idea how hard it was for me. For years I had no home, having sold it to appease the appetite for drink. Two notable things followed my conversion: I bought a new home and I learnt to read; and this, the gist of my own story, told by me to thousands of men of the lowest type, has been used in bringing very many from drunkenness to sobriety, and from the power of Satan unto God."

Special attention is called 1,000 to a New Collecting Book VOLUN= TEERS which the Committee have WANTED! prepared with a view to increasing the number of contributions from Christian families and Church members, who, for want of information or lack of opportunity, do not at present support the Mission. It is also thought that public bodies and employers of labour whose offices and factories are visited by the missionaries might care to help in this Each book contains twenty-two receipts of different colours—Ten for Is., Eight for 2s. 6d., Four for 5s., Total £2 10s. od.—and each receipt states clearly the object to which the money will be applied. For so good a cause, a thousand willing helpers, supposing each collected fifty shillings, could easily enrich the Society's treasury by £2,500. Who will volunteer? Friends interested in the scheme are invited to correspond with the secretaries without delay. Postage refunded if desired.

CONCERNING INVESTMENTS.

"Seeing that our present makes our future, why is it that so many Christians make death their executor, leaving millions to be dispensed by his bony fingers? Because they are Exitists rather than Adventists; their going and not Christ's coming being the goal towards which they calculate. Therefore, if they die, their wealth can stay behind and reap postmortem usury. Living men transporting their riches in daily instalments into the world to come, or dead men remitting back their fortunes into this world—here are the two ideals: and our Lord has plainly indicated which should be the Christian's in His saying, 'Lay not up for yourselves treasures on earth; but lay up for yourselves treasures in heaven.'"—Rev. A. J. Gordon, D.D.



MATTERS OF INTEREST



Referring to our Thousandth Number, Rev. John Wilson, of Woolwich, says, "It is a fine record of a great past, and I trust will prove an inspiration of a greater future. I have known all the missionaries in Woolwich for the forty-three years of my ministry, and found them true men of God, with an earnest desire to win souls. London needs many more such men."

The 3rd London General Hospital at Wandsworth Common, which has just closed its doors, was one of the largest and best-equipped of the war hospitals in the country. At the height of its activities it accommodated over 2,000 patients, who represented almost every corner of the Empire, and included among its nurses two queens. During the whole time the hospital was open the wards were visited by one of our Battersea missionaries (Mr. Alex. Smith), whose cheery presence and quiet talks were appreciated by Service men of all ranks.

The home-call of Mr. George Hatton, of Tunbridge Wells, is a distinct loss to the Christian Church and the cause of Home Missions, with which his name was intimately associated in the far-off days. A man of tender and deep affection, mighty in prayer and intercession, no one revelled more joyously in the triumphs of the Gospel anywhere than he. Owing to shattered nerves and bodily weakness, the result of thirty years' strenuous ministry in St. Giles, he had lived in retirement for almost a similar period, using his "little strength" in the wider interests of the Vineyard. In March last he wrote: "The L.C.M. is one of the grandest institutions in all London. Every remembrance of its work sets my heart in a glow of thank-The Lord bless it yet more and fulness. more."

Our Scottish Secretary, who has preached recently to interested congregations in Perth, Stirling, Dunfermline, Dollar, and Cambusbarron, comments upon the growing sympathy manifested by the Churches in the Society's work. He adds: "Youthful members of Scottish congregations are often very responsive to the Society's appeals, and Sunday Schools and Bible Classes gladly send contributions for Gospel work among slum children in London. A gracious letter has reached me from the 1st Newton Stewart Company of Girl Guides, expressing interest, and sending a subscription."

Well-attended meetings have been held at East Grinstead and Crawley, addressed by the missionary to common lodging-houses in White-chapel. Handing a Treasury Note to the local secretary as he passed out, a gentleman remarked, "I've given to the collection, but I feel I ought to give more." If everybody, on hearing of the work, gave as they felt, how greatly would the Mission benefit!

"Remember," says Canon Talbot-Rice, commenting on the character of City Mission endeavour, "that wonderful passage in Isaiah: 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' God's plan, God's man, and God's power. God's plan is to set free the captives, those who are chained and bound by lies and sins and immoralities, by social customs, by anything that is keeping them down. His plan is to do that through men specially called, specially endowed, specially fitted; and the power is the power of the Spirit of God-God's Holy Spirit working out God's great designs through re-born men. And is not that just what the London City Mission stands for?"

"The constituents of a lodging-house," says an East End missionary, "are composed mainly of three classes: tramps, casual labourers, and unemployables. A tramp has got to be a good singer or a bad singer. He has got to sing like a nightingale or like a gale in the night! If he sings like either one or the other he can get on in life. As regards meetings held in lodginghouses, they are sometimes disturbing. A man will jump up and say, ' How do you know I am a sinner?' One man said he had never done anything wrong in his life. I replied, 'If that's so, you ought not to be in a doss-house. You ought to be in the British Museum!' Another came round during service-time, and shouted, 'Bloaters and kippers twopence a pair.' He was so persistent that at last I asked him how much, and bought the lot! 'Now,' I said, turning to those near by, 'you can have kippers for nothing.' They took the kippers, put them on the fire, and when they were cooked, served them up, all bent double like cradle rockers. It is not pleasant to preach in the smell of kippers. but even so, we often have good results."

The Mission to Scavengers

L ONDON—as befits the capital of the Empire is sometimes spoken of as the cleanest and healthiest city in the world. A melancholy interest attaches to the following Article—reprinted (with additions) from "The British Workman"—the veteran missionary, whose work it reviews, having been suddenly called to his eternal rest.—Ed.

connected with the L.C.M. for forty-three years. Prior to this he was for nine years a colporteur, working under the auspices of the Metropolitan

There are 36,000,000 square yards in the capital, from which the various Corporations remove close upon 2,000,000 tons of refuse every year. London's 2,200 miles of streets require about 9,000 road sweepers, "pickers" and "menders," dust collectors, sludge and gulley men, carmen, horse-keepers and associated workers to keep them clean and sweet.

Tabernacle Colportage Association, with which the late Charles Haddon Spurgeon was for so long honourably associated. He affectionately remembers the "Prince of Preachers," and has many a story to tell concerning him.

The London City Mission have two missionaries—one assigned to the north and the other to the south of the Thames—exclusively set apart for preaching the Gospel to these men. Mr. William Baker, who has charge of the northern district—comprising roughly 4,000 men—and including also, in addition to those mentioned, farriers, carpenters, wheelwrights, painters, etc., who work in the depots, describes the workers generally as a decent body of men, and certainly not the gamblers and drunkards it was suggested he might possibly find when he first commenced work among them

some twenty years ago. Mr. Baker has been

MEMORIES OF SPURGEON.

It seems that some members of the Society of Friends at Dorking once purchased, and presented to Mr. Baker, a prize donkey with a cart, so that he might get about the country and pursue his work with greater facility. One day, when Spurgeon, with three other ministers, including his twin son, the late Rev. Thomas Spurgeon, were driving in the neighbourhood, C. H. S. observed Mr. Baker driving ahead. At once Spurgeon's love of fun sprang to the surface. "Drive very near to the donkeycart, if possible 'bump' the wheel of it a trifle, and then 'cut in,' preventing his progress," said Spurgeon to the driver. The driver, entering into the spirit of the joke,

obeyed. Naturally, the colporteur, on finding another vehicle in such close proximity to his own, began shouting to the errant driver to be careful, when, to his great surprise, he looked up and saw Spurgeon laughing heartily from his seat in the trap. "Let us see the pace of your animal," said Spurgeon. A tug at the rein and away went the "Neddy," keeping pace with the Spurgeon trap in first-rate fashion,



The Missionary, Mr. William Baker, with a company of Sweepers and Sorters in a North London Depot.

so much so, indeed, that the famous preacher could scarcely speak for laughing!

The party went to a roadside inn for tea. Here the books were examined. Spurgeon bought a volume and presented it to the landlord, and the other three ministers also made purchases.

Mr. Baker relinquished his post on most

friendly terms with all and sundry, including Spurgeon, who, out of respect, expressed a desire to make him a parting gift. Asked what he would like, the retiring colporteur said he had long wished to have Matthew Henry's "Commentary on the Bible." In personally presenting the volumes Spurgeon said, "If they do you good there are two things you are sure to find out: first, what a fool you are," adding, "I have been preaching for a quarter of a century, and find myself a bigger fool than ever; and second, you are not the only one!"

No apology is made for the above digression, for any authentic story about Spurgeon is always welcome, come how it may.

MOCKERS LEARN TO PRAY.

It is well known that City missionaries make it a rule to approach men along their own lines, being always on the look-out for an opening to press home Divine truths, and when this course is followed they meet with comparatively little opposition. Sometimes men—not often now—in their hilarity will create a cheap laugh at the expense of the missionary, who will be subjected to a certain amount of jeering, but a missionary has before now received apologies for this treatment and has been mightily encouraged by the very men who had derided him, confessing Christ as their Saviour.

The love of gambling dies hard.

"Before you came," said a man to the missionary one day, "I always had my



The "Man with the Book" among the Men with the Broom.

'bob' ready for the horse, but your visits and your prayers led me to see I was a sinner. I have done what you often persuaded me to do—taken Christ as my Saviour—and now I am like the bill in the public-house—'entirely under new management.' I tried to manage myself for years but failed.'' When that man passed hence the broken-hearted wife clasped the hand of the missionary, thanked him for his kindness to her husband, and gave telling testimony as to the change wrought in him.

TALE OF A SHIRT.

Alas! strong drink plays havoc amongst many of the men.

"It is not uncommon," says Mr. Baker, to hear of scavengers spending half their wages on betting and beer. Some who were once enslaved have been induced to abstain, with the happiest results." The following homely incident may serve to show some men are influenced for good. Says the missionary already quoted:

"A dustman, known as Tim, was a hard drinker, who confessed himself powerless when tempted to 'have a wet.' He had often tried to give it up, only to find himself beaten. 'I'm a perfect duffer,' he remarked one day; 'the desire no sooner grips me than I am licked.' I replied that duffers and drink victims could obtain life and liberty in and through our Lord Jesus Christ. Anxious to help him if possible, I promised that if he stopped drinking for twelve months I would present him with a

new shirt! The bargain was sealed. The usual struggle followed, but a new strength entered into him, and he 'got through.' Hearing that I was going to speak at a meeting in Somerset on behalf of our Society, he handed me the address of his old father and mother, whom he had not seen for years. When I called, they told me of his evil beginnings, and I rehearsed the story of the shirt. Dear souls, how they wept for joy! Asked if I meant to speak of their boy at the meeting, and hearing it was not unlikely, they decided to go on condition that the name was not given. Since my visit, Tim and his wife and children have spent a fortnight under the old roof-tree. 'It was extremely touching to see the welcome given to the prodigal son,' said his wife, whose gratitude for the change in her husband is without bounds."

THE DAILY ROUND.

Usually the missionary sets off from his house soon after nine o'clock—sometimes earlier. First he visits the scavengers at some of the depots, gleaning from them the names of their mates who may be sick or dying. These he would visit during the afternoon at their own homes or in the hospitals. Then possibly he would go into the shops and yards, conversing with the men whilst they were actually engaged upon their work—a privilege very discreetly used, for the Corporation Authorities give the missionary a free hand.

In some shops it is pleasing to see pictures, the reverse of elevating, voluntarily removed and the space occupied by a City Mission Almanac or something equally worthy.

Groups of men will frequently propound queer questions. For instance, the missionary might encounter a lunch group and be accosted somewhat in this fashion: "I say, missionary, we were just talking and wondering how in the resurrection those men who have been blown to atoms in the war will rise again?" To some the question would naturally seem both irrelevant and irreverent, but it must be remembered that there are those who seek to solve matters such as these without ever considering the omnipotence of God. The missionary would not "turn down" the question, far less reprove the man for asking it, but he would be quick to seize the opportunity of pointing out that apart from God no satisfactory answer could be given. Thus would the current of conversation be wisely directed into a more desirable channel.

Working men have the faculty for twisting things about in very strange fashion sometimes. For instance, the missionary had given a man a marked copy of the Bible. When they met again the man said:

"I have just begun to read that Bible you gave me."

"What part are you reading?"

"I don't know; is there more than one?"

"There are two Testaments—the Old and the New."

"Well, I'm reading that part where it says 'love your enemies."

"Does that part specially interest you?"
"Well, you see, it's like this. I'm
terribly fond of a drop of rum. He's my
greatest enemy, but I do love him."

Talk such as this, though perhaps in a sense unsatisfactory and inconclusive, may possibly bear fruit at some later time. Who shall say?

Occasionally an encouraging word is dropped to the missionary by a surveyor or foreman. "Don't ever be discouraged," said a surveyor to the missionary. "I am glad to tell you that your visits to these men, both here and at their homes, have been of great use, and some of them tell me of the change that has taken place."

THE MAN WITH THE BROOM.

Like all City missionaries, Mr. Baker is a firm believer in the Bible, and nothing cheers him more than to see his scavenger friends dipping into its pages. He has circulated hundreds of marked Testaments with the best results.

"Mister," said a man in charge of a mechanical broom, "I'd like one of them little Testaments with the fingers in the margin. My mate says it's made a mighty difference to him and the missis, since they started reading it." He was given a copy on condition that he would read at least three verses every day. A group of farriers were presented with copies on similar terms. A month or two later the foreman, commenting on the change it had wrought, said to the missionary: "I can hardly believe my eyes and ears. If that little book hasn't cleansed their tongues and curbed their tempers!"

It is earnestly hoped that this review may win fresh support for the unique and beneficent work of the London City Mission.

The Fruit of the Spirit*

By E. HUGHES-GIBB

ET us go back in thought to the day which saw the first coming of the Holy Spirit with outward signs of rushing wind and tongues of flame. A wonderful day for the world! God had spoken by His Spirit to the prophets and fathers; He had dwelt in visible Light in the Tabernacle amongst men; but now the Spirit had come, that henceforth every loving heart that would open its doors should be filled, and should become a Temple of God. What a wonderful gift in that downward rush of this great Spirit of Love on that long-ago day of Pentecost! In Galatians v. 22, nine separate kinds of fruit are mentioned, and if we truly have the Blessed Spirit dwelling in us, some of these must begin to show themselves in us. Let us take them one by one and dwell on each.

I was telling two little boys the story of Whitsuntide, and when we had spoken of the rushing wind and the flaming tongues and all the mighty signs of that first descent of Love, I began to speak of the Fruits of the Spirit, and held them up, as it were, for the children to choose those which seemed to them the loveliest and best.

The elder boy, with his eyes dancing and the flashing life just held back in a sweet seriousness, chose "Joy," and then softly added, "and Goodness." The little one chose Love, but added Joy for his second wish. These dear children chose naturally in asking for Joy, but, as I have come to think, they were asking for one of the best gifts, and perhaps not by any means the easiest to attain. Love comes first, and it must do so because without it no other gift has any value, as St. Paul has shown us in his beautiful chapter on "Charity" to the Corinthians. And the reason is not hard to see, for Love is the very essence of God: "God is This cannot be said of the other qualities. They are not, as Love is, the very weaving of the Nature of God as revealed to us, though they may be contained in that Nature. You cannot say, "God is Meekness," or Temperance, or Joy, or Peace. So Love has the preeminence, and without some measure of Love there is no sign that the Spirit is dwelling in us.

And after Love comes Joy; and spiritual Joy is a very high and wonderful thing which I think only holy souls fully attain. It is the very wine of God which the Christian martyrs carried unspilled through all their awful sufferings and tortures. Though the soul that is filled to the brim with heavenly joy must needs be holy, it need not be high or great or learned—indeed, these often fail in this beautiful fruit.

Of Peace we heard much talk last year. Has it truly come? Peace in the heart, peace in the home, peace over all the world, that Peace on Earth which can never come save from above. We have dreamed of a Temple of Peace where God shall dwell amongst men, as in Solomon's beautiful temple, a glowing Heart of Peace that is not Death but Life, still and silent through the very intensity of Life and Love. Has it come? Have we done anything towards the building of that Temple? Have we brought one little offering to God, a prejudice laid down, an unkind thought driven out, a hard word held backjust one little stone for the Temple of Peace? If not, let us remember: "The fruit of the Spirit is Peace."

Long-suffering is a very unearthly fruit. The natural man is not a very patient being, or at all inclined to bear with faults that he does not understand, nor, indeed, to try to understand those to whom he is not specially drawn. Long-suffering means just that kind patience with irritating people which we all find so difficult, as well as with those who do us serious injury. It certainly is rather a foreign fruit to our nature, and we may easily guess that its home is in a sunnier clime. What of the long-suffering of God with each one of us? There is no soul that has not a story to tell on this subject, and the long-suffering Spirit of God in us brings of His own when He teaches us this way of fruitfulness.

Gentleness in the Revised Version is translated Kindness, and it is a fruit that one often sees, thank God, and perhaps specially in country villages where neighbour knows neighbour, and little acts of kindness pass almost daily from one to another, and are noted and blessed by God.

Goodness speaks for itself. It is sound to the core—good fruit that will keep and grow mellow with keeping. When we speak of a good man, all sorts of qualities seem to be implied in the idea. Common-sense and self-control, strength of purpose and a single aim, sincerity and purity—all these and many more have their part in his composition; but amongst them all it seems to me that Truth takes a pre-eminent place, and is the first thing you look for and expect in a "good" man. So let us associate

The simple, lowly heart is just the one for God's Joy, and even a child may taste it and show its unutterable beauty in the shining of his little face when he is trying to be good and sweet for Jesus' sake. But few of us realise that cheerfulness, and such measure of joy as we can attain, is a *duty*, and that sad depressed looks are wrong and dishonouring to God. "Rejoice in the Lord alway, and again I say rejoice!"

[•] The substance of an address given at a Garden Meeting in a Dorsetshire village, where many a City missionary and his wife, feeling the burden of the work, have been hospitably entertained by the speaker.

The Fruit of the Spirit

Goodness in our minds with perfect sincerity and truth.

Faith in the Revised Version is translated "Faithfulness." The faithfulness of God is our strong rock wherein we trust. "I saw the heavens opened and behold a white horse, and He that sat thereon was called Faithful and True." And He demands of us that same quality of faithfulness. "Be thou faithful unto death, and I will give thee a crown of life." Our Lord must be able to rely on us. Has He not called us "friends," and what is the value of a faithless friend? The quality of faithfulness is a beautiful one which all must long to possess, and it is one of the gifts of the Spirit.

Meekness is the sweetness of an unselfish disposition, free from jealousy, not ready to take offence, not thinking much about self, but trying to do service. It is a very lovable quality, and, I am afraid, rare. I think we somehow are apt to associate meekness with a sort of cowardice and weakness. It is nothing of the kind. It is rather of the essence of simple self-forgetting, and is generally associated with a desire to serve. Covet "the ornament of a meek spirit."

Temperance in the margin of the Revised Version is given as meaning "self-control." That expresses its meaning very helpfully. We may also think of it as a Spirit of contentment, that does not ceaselessly cry for more, but gives thanks for what it has received and goes its way rejoicing. A contented heart is none too common nowadays, I fear. May the Spirit grant us "this grace also."

Now we have gone through, one by one, the nine beautiful fruits of the Spirit, and all may be ours if we can make room for them. But we shall have to turn out the works (or fruits) of the flesh, of which there is a list in the same chapter (Galatians v. 19). Amongst them I note "enmities, strife, jealousies, wrath,

factions, divisions, envyings."

Will you not, with me, ponder over this list of the fruits of the Spirit—so beautiful, building up such a Christ-like character—and covet them for yourselves, searching your hearts to see if already some are beginning to grow therein, and trying to make room that they may grow and spread as God means them to do till you come to the measure of the stature of the fulness of Christ?

In Memoriam

THE present year has witnessed the passing of two of the oldest and most valued officials of the Society.

REV. JOHN ARNOLD

In April last Charles Cox passed to the Homeland, and on August 1st his life-long friend and colleague, Rev. John Alfred Arnold, was called to higher service. Thirty years ago Messrs. Arnold and Cox were closely associated as missionaries, and being frequently employed on deputation work they were among the most conspicuous workers of the Mission.

Mr. Arnold joined the Mission on October 8th, 1872, and was appointed to the Great Ormond Yard district. Here he found a sphere for his gifts and energy, and he did a remarkable work, both in district visitation and in mission hall services. He gathered a large company of workers, and for many years his devoted efforts had an influence for good on many lives. In 1887, he was transferred to work amongst the omnibus employees in the North of London, and here he did some of his finest work. In 1890 he was appointed to be the Society's

Secretary for the Scottish and Irish Auxiliaries, and in due time he removed to Stirling, where he lived for upwards of twenty-five years. During his earlier years in Scotland he set himself to form associations in support of the Mission, and was very successful in winning many friends. He became widely known as an effective speaker and preacher, and his services were gladly accepted by ministers and churches in all parts of Scotland and the North of Ireland. Owing to an accident some years ago, he was relieved of the work in Ireland and devoted himself entirely to Scotland. Growing infirmities led to his retirement in March, 1919, from the active service of the Mission. During the past year he gradually lost strength, and on Sunday, July 25th, paralysis laid hold of him, and he passed peacefully away on Sunday morning, August 1st, aged seventy-

The present writer had the great privilege of his friendship for many years, and, along with all his colleagues, regards this friendship as one of the happiest associations of his life. Mr. Arnold was a man who

In Memoriam

won his way into the affections of all with whom he had fellowship, and his work for the London City Mission will bear fruit for many years to come.

R. S

Three of the missionaries, all veterans, have also answered the great summons.

JAMES HENRY JORDAN

joined the Society in 1878, and during thirtytwo years laboured successively in six districts. His quiet manner. gracious spirit, and studious mind (he was widely read in Puritan literature) made him a delightful companion, and fitted him for the visitation of the sick and sorrowing, a work in which he excelled. his various spheres he was privileged to some of the fruit of his labours, but everywhere his life and example told for good. "A staunch Protestant," writes one of the missionaries, "he

was partly instrumental (as one of the committee) in the erection of the Martyrs' Memorial which stands in the churchyard of St. John's, Stratford-le-Bow, and which commemorates the martyrdom of a number of Essex men and the boy martyr, of Brentwood, in the time of the Marian persecutions of the sixteenth century. Our friend composed many poems, including one to Queen Victoria on the occasion of her jubilee, and another-a Sexagesimal Hymn of considerable merit—in celebration of the sixtieth year of her reign. Copies of both pieces were accepted by Her Majesty, and the last named was set to music and rendered many times in public. On the fly-leaf of his Bible, above his signature, and dated April, 1909, are the following lines:

'May this blest Volume ever lie Close to my heart and near my eye, Till life's last hour my soul engage And be my chosen heritage.'

This Bible was kept under his pillow; he never slept without it; and as it was used

in his last hours, the wish, expressed in verse, was literally fulfilled."

Growing enfeeblement led to his retirement in 1910, and after ten years quiet waiting, he welcomed the home call, on July 30th, in his eighty-second year.

WILLIAM BAKER



Rev. John A. Arnold.

entered the service of the Mission in November. 1877. He had already done excellent work in Dorking as a colporteur, and his association at that period with the Rev. C. H. Spurgeon is referred to on another page. For twenty-two years he laboured in Southwark (High Street and Long Lane districts respectively), where he was signally used in soul winning. He furnished many of the facts contained in "The Bitter Cry," a book that revealed the social and spiritual destitution of London in a way that stirred the whole country and turned streams of

help in the direction of the starving and suffering poor. In 1899 he succeeded to the work amongst scavengers in North London, to whom, within a week of his death, he interpreted, with grace and understanding sympathy, the Gospel of our Lord Jesus Christ. His influence among the "Fairies" (women dust sifters) was remarkable, and his stories of their ways and doings, told in hundreds of drawing-rooms and public meetings throughout the kingdom, moved thousands to laughter and tears. A man of sterling character, grounded deep in the doctrines of grace, he possessed a genial disposition and mental aptitudes that eminently fitted him for his particular work, and it was his lot to enjoy the respect and affection of a whole army of scavengers and dust collectors, many of whom, under God, owe to him the salvation of their souls. Though in his seventy-fifth year, his health was good, and in June last he spent his annual holiday at Ventnor. On August 1st he was taken suddenly ill and passed

away four days later. Beloved by his brethren and highly esteemed by the Board, his usefulness, both as a missionary and a deputation, gave him a deserved place among the worthies of the L.C.M.

The Rev. H. H. Streeton writes from Ilfracombe: "It was about forty years ago when I first had the privilege of meeting Mr. Baker; he was at that time working in one of the worst slum districts in Southwark, with marvellous God-given results. I saw something of the way in which he gathered the people round him, and of their affection towards him, and saw for myself some of those changed hearts and homes which were so marked a feature of his ministry among the poor. He took more than seventy communicants to the parish church—one of them a converted anarchist. Often I have heard the tales he loved to tell of what God had done by his instrumentality. In my dear father's parish, and in my own parishes at King's Lynn and Easton, he was a frequent and always welcome visitor, and was beloved, not only in our own home, but in the farmers' houses, and in the cottages of the poor. A memorial service was held on Sunday afternoon, August 15th, in the Wesleyan Chapel, that together they might think of him who had been in and out among them and always with the Words of Eternal Life, and the frequent prayer as he knelt in farm and cottage with them, striving to lead them to that Saviour whom he knew and loved.

"Many of us who knew him best feel how noble his efforts were, and feel how little we have done for the Master's cause, when we think of the many souls which he has won for Christ, and of the immense influence for good, and in restraining evil, which his life has exercised on all around him. We shall miss him much, and he, being dead, will yet speak. May God raise up many such labourers for the work of the L.C.M. in the future as He has always done in the past."

LLEWELLYN DAVIES

was appointed in August, 1873, for specific work amongst the Welsh-speaking population of London, and served successively in the South, North, and North-West Districts during a period of forty-six years, retiring as recently as January of the present year. From his cradle Mr. Davies enjoyed the advantage of a moral and religious training,

and as a youth he became an active member of the Welsh Calvinistic Body, in whose fellowship he continued throughout his long and useful life. A man of genial disposition, gentle in voice and manner, deeply taught in the Scriptures, he was well able to communicate the Truth to other minds. His missionary passion was attributed to a magazine article read in his Sunday-school days, in which the triumphs of the Cross, especially in India, were set forth in vivid and arresting terms. Thenceforth he resolved to pray for all such efforts, and prepared himself, thinking he might one day (as was eventually the case) be called to the field. Having the gift of friendship, and always ready to serve the interests of his beloved countrymen-for whose souls he watched as one that must give account—he was instrumental at different times in helping hundreds who found themselves stranded in London, speeding them on their way to every part of the globe, or, in cases of misfortune or prodigality, arranging for their return to the principality, or elsewhere. His last report reviews the Lord's dealings with him during his long pilgrimage, and recounts the manifold mercies which upheld and strengthened him for his so varied and abundant labours. He had planned a short holiday and in that connection called at the Mission House on Saturday, August 14th, but God had purposed otherwise, and the next day, in his eightieth year, he was taken suddenly home, "as a shock of corn ascendeth in his season."

LOOK UP, LONDON!

From "The Life of Faith."

Above the throbbing of the city's heart, Above the busy workers in its mart, Above it all, yet of it all, a part, Behold—the Cross!

Above the maelstrom of the human throng, Above the right—and, yes, above the wrong, Above the weak, the striving, and the strong, Behold—the Cross!

Above us see aloft the wondrous sign!
The golden symbol o'er a great saint's shrine,
The greatest fact in history—in time,
The Saviour's Cross!

G. E. G.

CAMPAIGNING IN DOCKLAND.

A New Start and a Stiff Fight at Custom House.

TOKENS OF VICTORY.

CUSTOM HOUSE (Ashburton Hall)

District lies just off the Victoria

Dock Road, between Tidal Basin
and Silvertown. It is densely populated,
and in pre-war days was known as Povertyland. The streets are grey and grimy.
The houses are of the two-floor and six-room
type, and there is much overcrowding.
Imagine six families—twenty persons in all

—in one small house! And there are
instances of more than twenty being thus
herded together. Some of the houses are
in fairly good condition; others are literally
falling about people's ears.

The inhabitants may be divided into two classes—the respectable working class, and the class that has said good-bye to respectability. The foreign element is pronounced. Here are Orientals, Africans, Japanese, Chinese, French, and nationals it would baffle the wisdom of Solomon to describe! Passing to and fro they add colour to an otherwise gloomy area, especially when arrayed in the glory of their "Sunday best."

The social outlook is dark. The era of illusory prosperity is passing. There are fewer ships in the docks, the quays are relatively quiet, and the consequent slump in casual labour means for many a return to hard times. Moral conditions are deplorable. Drunkenness and vice are prevalent, and a sad feature is the callousness of men who have done service in the war.

THE DOMESTIC CHAPLAIN.

Spiritually the situation is a chal-

lenge to faith. Can these dry bones live? So few go to church or chapel; fewer still have serious thoughts of God. Were it not for the house-to-house visitation of the City missionary, who is really a domestic chaplain, the majority would hear little, if anything, of the Truth that saves. A few new-fangled beliefs are in evidence—Spiritism, Russellism, Eddyism, and other systems that borrow the Christian labels without "delivering the goods."

The general unrest is inimical to religion. All the rumblings of the Labour world are heard in Dockland, where "hot stuff" is talked at street corners, and Socialism and

Infidelity go hand in hand.

And the Lord's Day? It is that in name only. Its observance (there are shining exceptions) is openly disregarded by the mass of the people who buy and sell, drink and swear, gamble and otherwise "make merry." The women reserve the morning for marketing, while the men gather about the dock gates, discussing problems related to the golden age of Democracy, with its big money, better conditions, larger liberties, and, of course, more beer. The evening in most cases is divided between "the pictures" and "the pub."

The work, interrupted by the war, was reorganised two years ago by the present missionary, who admittedly is in for a stiff fight. But he is *not* downhearted. Without underestimating the enemy's forces, he speaks of the greater strength promised to



The Missionary (Mr. E. R. Terrell) among the children of Dockland, few of whom enjoy the sanctities of hearth and home.

all who take part in the greater war. And he is right.

But nothing is left to chance, nor is the of evangelism done haphazard. "Mondays," he says, "are devoted to sick men, the women being either in the pawnshop or at the wash-tub on that day! Tuesdays—domiciliary visitation, but with a special eye on the children who swarm the streets, and who, by the way, have solved the boot problem by going barefoot! Wednesdays—more visiting, and a Teachers' Preparation Class at night. Thursdaysspecial cases receive attention, and in the evening a singing practice is held for young people. Fridays are spent amongst exservicemen (mostly unfortunate), hearing their troubles, sharing their burdens, and following up spiritual impressions made during the war. On Sundays a school is held in the afternoon with about four hundred poor children in attendance and twenty teachers. At seven o'clock a bright Gospel service is held for adults."

"OVER THE TOP."

It sounds very commonplace, but the influence of the work is seen in changed lives and happier homes. The mission centres in the Louisa Ashburton Hall, a fine building immediately facing the Victoria and Albert Docks. The task is not an easy one. The forces of darkness seem stronger than ever. But "over the top" is the command and the missionary is quick to obey. The results are encouraging.

Two lads, potential hooligans, who had given much trouble, are among the tokens of victory. Entering the Hall one evening, mischief bent, they came under the power of the Word and remained for conversation and prayer. Both are now on the right road.

A young docker was visited on a sick bed. Would he yield to the call of the Spirit? He refused, saying the cost was too great. Learning the facts (a girl was concerned) the missionary set before him the ways of life and death. After a long struggle came victory. Calling to his mother, a Godly character, the docker announced his decision to follow Christ, and to-day his outlook is not less bright than the promises of God.

Another docker, newly arrived in the neighbourhood, heard the Message in the open air, and was so wrought upon by the Spirit that, as he said later, he would have knelt in the road had he been asked to

do so. As it was, he accompanied the missionary to the Hall, and, after a searching talk, entered into the blessing.

A seaman, after thirty years' absence from London, stepped into the Hall during an address by the missionary on the love of Christ. His heart was touched; old memories were stirred; and feeling his need of a Saviour he sought and obtained mercy in the appointed way.

To conserve these results, a Christian fellowship meeting has been instituted, also a Scout Troop for the boys in the district.

A good start has thus been made in a truly dark area, but there are many adversaries, for the people, like the times, are out of joint. "To deal with such a medley of humanity," adds the missionary, "one needs the patience of Job, the faith of Abraham, the courage of Peter, and the Master's own spirit." Such workers are the preserving salt of every community. They are a force for righteousness and a humanising influence that tells for good in a hundred different ways. righteous men among the thousands of Sodom would have saved the city from destruction; and a like proportion would, in our own day, save the metropolis from that utter debasement into which, without the presence and influence of Christian agencies, it must inevitably fall.

THE BLACK SHEEP.

A Black Sheep, did you say?
A man who in his day

Has had his chances of success, And thrown them all away.

A man who from his youth
Has lived for selfish ends,
And by his wanton recklessness
Has wearied out his friends.

A man whose past career
Is stained with shame and sin,
Whose heart, turned ever from the light,
Is dark as night within.

A man whom wise men shun,
Whom even women fear,
And only mother's love survives
To pray for one still dear.

A Black Sheep, did you say?
"A lost sheep," Christ would cry;
"One of those wilful, wandering ones

For whom I came to die.

"It may be even yet
That he will hear My voice,
And then—Ye hosts of earth and heaven,

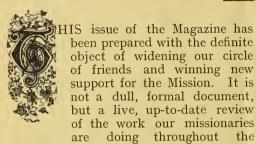
Rejoice with Me, rejoice!"

HENRIETTA S. ENGSTRÖM.

361,00 LON The London City Mission. MAGAZINE SPECIAL NUMBER Containing Twenty Short Articles showing the scope, character and influence of ... the Society's Work. ... ear of the OCTOBER, 1920 LOUDON CITY MISSION TWOPENCE.



To Our Readers



Metropolis. The whole number will repay reading, while the facts and figures will prove valuable to missionary speakers and others who are interested (and who is not?) in the life and welfare of London. To those who have eyes to see, the crusade described herein is a call to praise and prayer, and a challenge and opportunity to promote the cause of Christian union so much talked of at the present time.

AN EARNEST REQUEST.

To make this Record really useful, and to place it to the best advantage, we invite our readers to kindly act in their particular circles as publicity agents during the present month. It is believed that thousands of people who have not yet subscribed to the Mission would do so if the story of the work were brought to their notice in a pointed way. To this end please pass on this copy as you have opportunity, or send us names and addresses of likely donors with whom we may communicate direct. The various incidents would interest your friends, and you might discuss together some of the problems touched upon. Collectors for the Society will find much material that, rightly used, will impress local contributors, and strengthen their sympathy in the movement.

These pages, moreover, are designed to give fresh point and earnestness to your intercessions. They suggest prayer topics for the home, the missionary study circle, and (this for clerical readers) for public worship.

THE FINANCIAL OUTLOOK.

The financial outlook is giving cause for anxiety, having regard to the greatly increased cost of the work. At least £10,000 additional income is required to maintain the Staff at its present strength, and the Directors feel that very special efforts must be made to place the Society once more in a satisfactory position.

It is known that many faithful supporters cannot afford to give large extra donations, though it is sincerely hoped a few wealthy stewards of God's bounty may be disposed to assist generously at

this critical juncture of affairs.

One thing keeps us from being discouraged, namely, the many triumphs of grace which continue to crown the united efforts of the missionaries. That fact alone should reassure our hearts and prompt us to consecrated giving. Our prayerful anticipations are along this line; nevertheless it remains to be said that unless the Christian public rally to the help of the Mission its activities cannot be fully maintained.

Will you help in one of the many ways here mentioned? By so doing a distinct and valued service will be rendered to the London City Mission, for which our warmest thanks are offered in

advance.

The Alone Foundation

THERE are influences at work in all large centres of population which are constructive or destructive, which tend to cohesion or disintegration, and which make for evolution or revolution.

No structure whose foundation is not sound can weather the storm. This is true of cities, nations and empires.

The only sure foundation upon which any society that is to stand the stress and storm can be built up, are the principles and precepts contained in the Word of God. We are what we are as an empire to-day because the teaching of the Bible has had free course, and been a moulding influence as, perhaps, it has not in any other country.

This fact is recognised by the British Prime Ministers in the Manifesto issued above their names at the beginning of the year. Having in mind the bases of national and international life, they point out that the spirit of goodwill amongst men rests on spiritual forces. "The hope of a 'Brotherhood of Humanity' reposes on the deeper spiritual fact of the 'Fatherhood of God.' In the recognition of the fact of that Fatherhood, and of the Divine purpose for the world which are central to the message of Christianity, we shall discover the ultimate foundation for the reconstruction of an ordered and harmonious life for all men. Responsible as we are in our separate spheres for a share in the guidance of the British Empire as it faces the problems of the future, we believe that in the acceptance of these spiritual principles lies the sure basis of world-peace."

But, as Alfred Noves has finely said:

"That's not done by sword, or tongue, or pen,
There's but one way. God makes us better
men."

On the other hand, evidence comes from Russia that the Bolshevist leaders, Lenin and Trotsky, view these very principles as a barrier to the success of their campaign, on which account they have thrown over the Church and marked Christianity as a force to be exterminated by fair means or foul.

The virus of Bolshevism has already affected a section of our population, and, unless the evil is checked, worse things may befall. This being so, men and women everywhere must be reminded of the fact of God and a hereafter; that the Ten Commandments have not been made void; that no man liveth unto himself; and that lawlessness leads to social and national ruin.

The matter is grave and brooks no delay. What is the next step? How can the Church make itself heard amid the confused voices of the world? One answer is given by the Archbishop of Canterbury in his introductory letter to the Lambeth Encyclical: "The hearts of all men are being stirred by hopes of a better ordering of our common life, yet the foundations on which it rests are being shaken. If these hopes are to be fulfilled, and these foundations rebuilt, there must be a rally of all spiritual forces, and men and women who believe in the power of the Spirit, within and without the Church of Christ, must no longer stand apart.

"The religion of Christ is a great potential force," His Grace continues, "strengthening the individual character and cementing society, and these are the very things which the world, on the morrow of the catastrophe of the war, clearly needs for the re-ordering of its life."

But how are the masses to be informed of these things?

If we wait for them to enter our churches and chapels, at least eighty per cent. will never hear the Message. There is only one way: the Message must be taken to the masses and so presented that they cannot avoid hearing, though some may refuse to heed.

London, as succeeding pages will show, has a band of trained and consecrated workers, nearly three hundred strong, who day by day are proclaiming the Gospel and its implicates to the millions of the great metropolis in every conceivable way.

W. P. C.

TRUTH FOR

THE TIMES.

"Whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his home upon a rock;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

"And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—St. Matthew vi. 24-27.

A Story that Never Grows Old :: ::

No Dictionary of Dates is complete that does not mention May 16th, 1835.

No authentic history of British Evangelism would pass it over in silence or lose sight of its significance. For on that day, at sunrise, in a small cottage facing the Regent's Canal, and without any flourish of trumpets, a plan of God took definite shape and was articulated to the life of London.

By whom, and to what end?

A few weeks prior to May 16th, a young Scotsman, David Nasmith, who had inaugurated City Missions in Glasgow, Dublin, Paris, Havre and elsewhere, arrived in London bent upon rendering a like service to the premier City. He sought out kind and judicious advisers, and being moved by "the fearful condition of the population," he subsequently invited a few friends to meet in conference, the result of which is given in these memorable words: "After prayer, we formed the London City Mission, adopted our Constitution, assigned offices to each other; and after laving the infant Mission before the Lord, desiring that He would nurse and bless it, and make it a blessing to tens of thousands, we adjourned."

That was eighty-five years ago. What is the position to-day? To quote the "Grand Old Man of Methodism" (Rev. Dinsdale T. Young): "A very strong



Singing the Gospel to a group of Coalies in a Railway Siding. Note the midget organ, known to the men as "The Coalies' Baby."

argument might be made in this direction that the London City Mission, by its *spiritual* work has been, and still is, one of the purest and most effective *political* forces in English life."

Facing the future with its splendid possibilities, the Mission, as will appear, is taking its full share in making known to the millions of London the laws and principles of that Kingdom which is "righteousness and peace in the Holy Ghost."

How Do You Get Your Coal?

THERE are 20,000 men employed every working day in conveying coal from the rail-truck to the cellar.

- Some years ago a merchant noticed a missionary talking to his men, and ordered him to leave the yard.

"You are making a mistake," said a brother merchant standing near by. "I have watched this missionary, and I know we have better workmen, and our horses are better cared for, as a result of his visits."

Mark the sequence: "Very well, let him carry on," said the first merchant, who subsequently proposed to his Board that a subscription be sent to the Society whose agent visited his men. "I am not a Christian," he said, "but from careful observation I believe it is good business."

It is a fact that the moral tone of this section of the community has been considerably

raised owing to the Five Messengers who daily minister the Gospel in speech and song in the coal yards and wharves of the capital.

The men are nothing if not original. Their queer turns of expression, freedom from restraint, and dry humour, lift them out of the common ruck. Driving through the streets mounted on two or three tons of "black diamonds," with his quaint headgear and short clay pipe, the London coalie looks as proud and self-conscious as an African chief!

But many an honest heart beats behind a fustian coat. "A black face and corduroys won't keep a chap out of heaven," remarked a trolleyman, describing himself to an astonished customer; and though, as he said, his character at one time matched his face, he was seen at public worship the following Sunday, and took part in the service! "And all I have and am," he said gratefully, "I owe in part to the London City Mission."

Stalwarts who Reign as Kings

s one way of describing the fine men who compose the Police Force of the city. Of heir alertness and courtesy it is unnecessary o speak—these and kindred qualities displayed by them are eulogised the world over.

Because of their vigilance citizens sleep boundly at nights, counting as much on heir fidelity as upon bolts and bars. The policeman's job is no sinecure, seeing close on 1,300 were injured in the course of heir duty last year. It is a case of pitting is wits against men who have reduced evil to a science and burglary to a fine art.

Guardians of the peace, a dread to lawpreakers, they are looked upon as the empodiment of law and order, while on the asphalt of the city where the traffic thickens

they do indeed "reign as kings."

Do the men in the Police Force need the Gospel Message? Yes, indeed; they need to be reminded of an Eye that never sleeps watching over them, and of a Judge to whom they must give account. Like other people, they have their weak points, and, being, occupied with the faults of others, they are apt to forget their own! That they are also susceptible to currents of thought and feeling inconsistent with public welfare, sevidenced by the fact that last year 1,100 were dismissed for misconduct owing to the strike.

The Mission bears its witness in all sorts of places, police stations and section houses

not excepted.

The City Police are served by a special missionary, whilst most stations and certain Courts in the Metropolitan area are included in the cycle of general visitation. Thus in mess and recreation-rooms, in their homes and while on duty, nearly every division of the London Constabulary is brought within sound of the Message. Nor is "the man in blue" indifferent to the interest manifested in his soul's welfare.

"When the police here were hesitating whether or not to 'down truncheons,'" writes a North London missionary, "I happened to look in at the station and, following an appropriate talk, I handed round copies of a Gospel periodical, which, I heard later, saved them from acting rashly. 'The books you gave us, backed by the kindly word, set us thinking, and seemed to turn the scale,' confided an officer." Well done, "Robert"!

A Study in :: :: Black and White

is before you the moment these lines are read in conjunction with those on the opposite page.

Coalheavers and Millers! Men who handle two vital necessities of human life! "My particular field in a double sense is 'White unto harvest,'" says the missionary to millers, a keen evangelist who feeds his hearers on "the finest of the wheat." He reaches about 3,000 men and youths, and calls upon sixty firms, including the "Premium" and "Millennium" Flour Mills in the Victoria and Albert Docks, and the new "Hovis" mill at Vauxhall.

Here is an arresting story—one of many

—growing out of the work:

"A young miller was in the grip of a besetting sin. Being warned and counselled by me, he took umbrage, but afterwards appeared agitated in mind and heart. Later on, when I pleaded with him, he burst into tears. Then came a disclosure. Taking me to the bottom floor of the mill, he pointed to the L.C.M. Almanac on the wall, and to the text printed in bold characters: 'Be sure your sin will find you out,' part of which had been covered with blue pencil. In a mad moment he had thought to relieve a guilty conscience by blotting out the offending Scripture! I urged the young fellow to vield himself to God, which he did, and a Christian character attests the sincerity of his decision."

Good wheat for the heavenly barn!



Some of the Stalwarts who "reign as Kings on the asphalt of the City."

A London Fireman's Idea of Religion ::

L ONDON is proud of the smartness and efficiency of its Fire Brigade, said to be the finest in the world. "Ready, aye Ready," is its motto, and right well is it observed by all ranks.

"The City Mission, in sending a missionary to the Fire Brigade, has rendered a public service of the highest order," said a leading officer just retired. "He has faithfully brought the Truth to bear upon the men in a way that has won him respect, and resulted in many transformed lives."

Few men are indispensable, but when London was first bombed the authorities discovered they could not do without the fire fighters, hence an urgent call to the men who had joined the Forces to return to their positions on "the home front."

Does the average man know the A B C facts of the Gospel? Hear the missionary:

"After thirty years with the Fire Brigade, mixing with men as they come and go, I find that even the elements of Christianity are only imperfectly understood." To wit:

"Don't preach at me, I'm no heathen," snapped a man on duty in the watch-room. But the Spirit had troubled his conscience, and he was in due course brought to God. What followed? "He talks religion to us," said a chum of his to the missionary. "What can he know about it? Don't you have to go to college to learn religion?" This was not spoken in jest, for later on the same man expressed his feelings thus: "If what you preach is true, then, God helping me, I'll find out these things," and he did.

A Humane Ministry-

one that angels might covet—is that carried on amongst the deformed and crippled children of the slums. Alas! their name is legion. They are not unhappy — bless their hearts!-though the sight of their thin, wan faces excites one's pity. Yet they sing and pun, and make merry, despite crutches, splints, and the like. At a teaparty or in the country (whither they are taken for a day at least once a year) they can make the welkin ring, especially when cheering their benefactors and kind friends. Happily their helplessness has evoked a spirit of sweet charity, witness the Christmas Hamper Fund, inaugurated long ago by the Daily Telegraph, and the later and even more gracious activities of Sir William Treloar in their behalf. As to the hampers, it may be added that for many years the recipients were each visited, and their circumstances reported upon, by our missionaries, who still assist in the annual distribution.

The cripples are helped and their lives brightened in every way possible. Social evenings and cripples' parlours are arranged for their benefit, where they learn to sing and recite, and amuse themselves with toys, picture-books, and suitable games.

Assistance is also given in the shape of surgical instruments, also with regard to spinal carriages and bath-chairs. Great importance is attached to the visitation of the cripples' homes, where the missionary's interest in a maimed or deformed child has again and again inclined the parents to think seriously of spiritual things. It is a humane, happy ministry.



One of our Missionaries (centre back row) with a company of crippled children assembled outside Shaftesbury Hall, Poplar, where, in various ways, they are helped and entertained by the Mission.

Did the Russians pour through London

on their way to Germany in the early days of the war? Not a word! What matters is the fact that they are here now—60,000 of them; so are the French and Belgians (22,000), Italians (12,000), Germans and Austrians (18,000), Chinese and Japanese

(2,000), while ceaseless tide of human life flows through London. vet staying long enough to be tinctured by its spirit for weal or woe. Dusky Indians, swarthy Africans. Orientals, and representatives of almost every tribe and under tongue heaven! Londonis, in fact, a microcosm, and ten special mission= aries, speaking between them twelve different languages, doing foreign service without the necessity of taking steamship to reach their fields of labour.

In this category are included the Society's missions to Jews, the Welsh,

and foreign sailors, thousands of whom sojourn for varying periods within our gates.

Two French-speaking soldiers were recently converted in our *Maison des Etrangers* in Soho. They have since set sail for Africa, taking with them supplies of Bibles and Testaments for distribution in the Belgian colony at Elizabethville, where they hope to settle awhile.

The Society has a Reading-Room and Institute (facing the notorious Chinatown) for Scandinavians, another at Tilbury for Lascars and Asiatics, and a Home at South Hackney for Ayahs, many of whom have been impressed by Christian kindness and, in many cases, have shown the deepest sympathy with the Christian faith. The Chinese Legation and the authorities at the

Indian and Colonial Offices respectively have expressed their warm appreciation of the Society's kindly thought for these nurses from afar, during their periodical visits to this country.

The Postman's Knock

is familiar to everybody, so is the Telegraph Messenger's "rat-tat." Not so the Mission to Postmen, Sorters, and associated workers.

How is this accounted for?

Let the late Sir Arthur Blackwood (of fragrant memory) reply:

"The work of the London City Mission in the G.P.O. is necessarily carried on without fuss or ostentation, but it is not less effective on that account."

That was written thirty years ago.

Is the work as effective as ever?

Listen to Sir Robert Bruce, who retired from the post of Controller of the London Postal service in March last. Writing to the missionary, he says: "You have performed your work in the G.P.O. with

great tact and modesty, and have earned much respect by your sterling character and long-continued devotion to duty."

10,000 Postal employees are reached by the L.C.M., including 1,500 telegraph boys, many of whom have been won for Christ.

Every public department is open to our agent, and every facility for personal work is granted by the authorities, who sympathise with the object in view. By the circulation of Christian literature something is being done to counteract the influence of a type of novel that is working havoc nowadays, especially among young people. Now that you know of the Mission to Postal Workers, will you find place for it in your prayers?



A Group of Ayahs now in residence at the Society's Hostel at Hackney, where these daughters of India are provided for during their stay in London. The Missionary in charge (Mr. Wm. Fletcher), with his wife and daughter, are in the rear.

The Bible in the Bar

A MISSIONARY visiting a low taproom had his attention drawn to a tramp, whom he approached with tact and consideration.

The man soon unbosomed himself, saying he had led a hard life and had suffered much privation. "Born into misery, reared in want, I've never had a chance. I'm nobody's man; will God cast me out?"

He listened attentively to the Scriptures and pricked up his ears at the remark that God was no respecter of persons. His face brightened almost to radiance on hearing how Lazarus was carried by the angels into Abraham's bosom. Unable to read, he declined a Testament, but altered his mind, as he wished to know more of its teaching. "Turn down the page about the beggar and the angel," said the tramp, and went his way, hoping God would not cast him out.

Public-house evangelism is a difficult enterprise, but one crowned with much success when undertaken by the right men. It is a continual battling with sin and error, wilful opposition, and callous indifference. At the same time it is an opportunity of sowing broadcast the good seed in hearts which sorely need it, and in which it often springs and ripens unknown to the sower.

The Society is alone in its endeavour to carry the Gospel into public-houses and coffee-shops on properly organised lines. Thirteen valiant workers are thus engaged, and every year scores of conversions accrue from their united labours.

One of them reports a case in which a landlord, his wife and children, have all received definite blessing. Another manager said, "You have spoilt my wife for the bar. She is all for Christ and the Church."

Confirmed drunkards to the number of 344 were hopefully reclaimed last year.

The Death-Traps of the Busy Streets

are more deadly than were the German aeroplanes. Last year 688 persons were killed and 19,027 injured from street accidents—the heaviest returns on record. Of these 178 were killed and 4,561 injured by tramcars and motor buses. Not that men engaged in the traction services disregard the rules and courtesies of the road. Anything but that. Investigation shows that the very familiarity of the public with street perils makes them careless, while accidents occur in the best regulated thoroughfares.

Tram and busmen are among the best known of public servants. Compared with the old knights of the road, they work about half the number of hours for double the amount of pay (present values considered).

But men may be better off without being better, and licensed vehicle workers (about 25,000) are no exception to the rule.

Seven missionaries share the spiritual oversight of London's tram and busmen, and the great passenger-carrying companies (including the L.C.C.) have granted them free access into depots, workshops, garages, power stations, etc., where in different ways the Word of Life is brought to bear upon workers of all grades and callings.

"Safety first" is the slogan of the traffic world, and the missionaries are out to extend the idea to the world to come.

"Coming my way?" queried a driver, as he pulled up his car. "No, sir," answered the missionary, who knew his man. "Your way leads to destruction, whereas my way is from King's Cross to the Mansion House." The driver understood, and seven years later he was able to tell the missionary, "It's all right now; I've changed routes. Now I'm telling others of the Good Old Way."



Grappling with the problem of how to reach working men.
 Preaching Christ in Dockland to children of other climes.
 Personal dealing with the "down-and-out" element in Slumdom.



Hyde Park, near Marble Arch, the place where almost every "ism" under the sun finds expression.

The Importance of Highway Witnessing

is not in doubt. The large crowds composed almost entirely of

MEN

which assemble in London's open spaces to listen to the attack on, and the defence of, Chrisianity, points to a real interest in spiritual things, despite the fact that Churchgoing is less a matter of convention that ever.

Though Freethinkers and other avowed enemies to Truth have a weaker following than formerly, their platform efforts continue, to the unsettling of young minds and the undoing of precious souls. On the other hand, the attempt on the part of well-known men to bridge the *alleged* gulf between science and religion, and the number of fancy beliefs which have sprung into existence, show how ardently people are longing for and blindly groping after the Truth.

However much the widespread indifference to the sanctions of religion may be deplored, it is not without significance that when the Evangel is rightly presented in the open, the multitudes are still attentive and, in many instances, responsive to its appeal.

Few men are better equipped for outdoor preaching than the missionaries who understand and speak the language of the people. At a time when principles are in the meltingpot, only clear heads and capable voices should engage in "publishing salvation" in the parks and highways of the City.

Thus in Hyde Park (that forum of the people), on Tower Hill among the malcontents, outside Woolwich Arsenal, at fairs and races, in Sunday markets, and at a thousand street corners, the missionaries are prosecuting a vigorous campaign, many

trophies witnessing to the effectiveness of their speech and song ministry. Nearly 3,500 meetings were held last year, the number of hearers being estimated at half a million.

"If Notting Dale moved into Park Lane

the latter would become a slum," says G. R. Sims in an article on the housing problem. He has in mind "that Social Avernus" (North Kensington) and its population of idle and vicious men, and worse women.

This and other areas that comprise London's underworld are a challenge to our civilisation; albeit the problem cannot be solved by housing schemes and improved environment. Can these failures and misfits be changed into saints and reputable citizens? They can!

Our missionaries are all the time salving human wreckage, and in lodging-houses, in dens of infamy and immorality, they are beholding miracles of recovery that attest in amazing fashion the power of the Cross.

They see the fall of man written in tears and blood; they hear it in groans of sorrow and remorse; they also see the Grace of God plucking souls from the depths of ruin and creating them anew in Christ Jesus.

Such quiet, heroic ministries, performed in out-of-way places, are apt to be overlooked. Says the *Daily Telegraph:* "In these days of new movements, some of us have a little forgotten the devoted, men of the London City Mission. They go in and out of the roughest quarters, assured of a welcome, speaking the right word in season, and are regarded with confidence where others would be treated as interlopers." Reader, have you forgotten?

"What's up with Sammy?"

asked an engineer of a gasworker at Beckton, the largest gas and chemical works in the world. Our missionary (he s a spiritual landmark at Beckton) had the best of answers. Sammy was converted! "Isn't it wonderful!" he said, giving his own story in a retort-house one day. "For years I was drinking, swearing, gambling, and up to all sorts of badness, and along comes the missionary and says God loves me! Too

good to be true,' I mumbled to myself; but that fact is now the song and strength of my life. What's more, I *know* God loves Sammy because He has wiped out his sins.''

Five missionaries are working exclusively among the gasworkers of London, not reckoning lamplighters, nor the women and girls engaged on meters and auxiliary services.

Meetings are held in lobbies, mess-rooms, and in the open, but it is usually the personal touch that gets home. Marked changes for the better have come over both men and meetings in recent years. Rowdyism and strife, heckling and insult, are no more. Beyond an occasional teasing about "Cain's wife," "Noah's menagerie," or "Jonah's submarine," the missionaries are listened to with attention and respect.

Fine work is undoubtedly in progress among these hard-worked fellows who toil literally by the sweat of their brow, and upon whom we mainly depend for the lighting of the City. Only a small proportion attend public worship, hence the responsibility undertaken by the mission of introducing them to "The Light of the World."

At times like the present the work calls for unceasing tact, and without forgetting the social implications of Christian doctrine, the missionaries know and boldly declare that Christ alone—crucified, risen, enthroned—can save this bruised and crippled world.

London's daily gas bill exceeds £20,000. If each reader donated for the spiritual benefit of gasworkers the cost of 1,000 feet of gas. (say five shillings), the total would keep this ministry going for the next three years. And it is worth while, for every "Sammy" won to righteousness is a national asset and a gem in the Saviour's crown.



Mr. Henry Hu!l, "The Costers' Parson," visiting a South London workshop and putting his spoke in the wheel!

Lord Shaftesbury and the Costermongers

were fast friends. He often exhorted them to love Christ and be kind to their donkeys! Yes, "Harry and Harriet" do dress loudly, and "go it" on Bank Holidays, as they say, but as a class they are amenable to wise counsel, whilst many have hearts of gold.

Two Special Messengers are set apart to care for their spiritual interests. They number about 6,000 (including hawkers), of whom not more than one in fifty habitually attend the means of grace.

The coster needs no description. Despised by the few, he is patronised by the many, and though his faults be many, he is not a profiteer! In dealing with him religiously it is the homely, straight word that tells.

"Hi, mister," shouted a man from behind an old-iron barrow, "if you had your way you'd shut this market, wouldn't you?"

(It was in East Street, Walworth, where on Sunday mornings as many as 20,000 people gather to buy and sell, and this during Church hours.)

The trap was fairly apparent.

"No," retorted the missionary, "I would not; but I would like to get you converted." "Ah, then," said the questioner, "if we got converted we shouldn't come here."

The matter was left at that.

At Deptford, a big fellow tapped the missionary on the shoulder. "You won't remember me, but I've been off the drink for twelve months." He was remembered. "Well, how does it work?"

"After you lectured me teetotal-like, and put a bit of religion into my head, I changed over and saved my money. Now you'll be glad to hear the donkey's paid for, and the barrow will be mine next week.'' He was exhorted to trust in God, hold fast to first principles, and stick to his donkey and barrow!

The Gainsaying and Rebellion of Korah

provoked the anger and judgment of God. St. Jude places it among the red lights of history (Jude v. 11), and the incident might be studied to advantage in these days of strikes and general discontent.

Events last year underlined our independence on the men who work our railways. During the strike many expressed a wish to speak to them a word in season.

What would you have said?

Here are some of the things our missionary declared at Stratford Loco. Works to about 4,000 strikers. Called upon for a speech, with liberty to choose his subject, he read Rom. i. 16, and stated that a heart-belief in the Gospel of Christ, and an all-round application of its teaching, would solve all problems, abolish class feeling, and unite men in a common love to God and each other.

Said an official to the speaker after the settlement, "The splendid work you have done during the strike has won for you a warm place in the hearts of the men."

The work of the Seven Missionaries to Railwaymen lies along the moral and spiritual plane. Leaving to others the discussion and adjustment of economic differences, they yet realise in the present

disturbed conditions a fresh call to seek by all means in their power the welfare of the 50,000 railway employees whom they visit, together with their wives and families.

It is felt that every step taken in the direction of sobriety and righteousness on the part of those—especially enginedrivers and signalmen—to whom is committed so weighty a trust of life and property, will have the appreciation and gratitude of all.

The Tragedy of Age and Destitution - -

is seen nowhere to the same extent as in London's workhouses and infirmaries. These institutions are secluded from the public eye, nor can the condition of the inmates be recalled without commiseration.

The State provides them a refuge, with the necessaries of life; but few provisions made for their welfare are prized more than the regular visitation of the Four Missionaries, who supplement the work of the chaplains appointed by the Local Government Board.

In these places are decent men and women whose lives are one sad story of misfortune. They have failed in business, or in health; clouds have gathered above them, storms have broken over them, leaving them broken, destitute, and ready to die.

Other institutions accommodate broken men of all ages. Such a medley of humanity! Many are minus a limb, and all are helpless. But for the fact that friends are permitted to see them occasionally, it would be a veritable prison, so completely are they shut off from the outside world.

If Christ came to London He would surely visit these people brought together by the casualties of life, as He did the chronic sufferers at Bethesda's pool.

We are doing what He would have done.

Similar work is in progress in the great London hospitals and in several penetentaries throughout the city. Think of it! One missionary alone reached 15,000 sick and destitute last year with the Message of



A Mess-room at Stratford G.E.R. Works, where meetings are conducted regularly by one of the Missionaries.

Hope and Love. Altogether 146,000 sick visits were paid last year by the missionaries, of which number 3,284 died.

Is not this a Christ-like ministry?

The Future of the Water Gipsies - -

—as the Canal boat people are called—is being discussed by the authorities, who think they should no longer be permitted to live and bring up families in their tiny cabin homes. Turning to other considerations, there is no doubt that the exigencies of their calling leave these people who glide up and down our inland waterways with very few religious advantages, while Church-going is out of the question. To remedy this, two City Missionaries are catering for the spiritual needs of this floating community, which numbers roughly 6,000 souls.

At Brentford (near the Basin) the Society has a Boatmen's Institute, where services and various meetings are held, including a Day School, where many of the children have been taught to read and write, despite their rather erratic attendance.

A Mission to Gipsies proper is also carried on, and quiet, faithful work is being done in the several compounds on the fringe of the metropolis, notably at Battersea, Barking, Eastwood, and Epping Forest.

But for these precious ministries, many modern Ishmaelites, whether encamped by the hedgerow or "cabined" in barge or monkey boat, would live and die in utter ignorance of the Way of Life.



L.C.M. Institute for Canal Boatmen at Brentford, a live centre of religious and social activity.

"Behold Our Homes & Survey an Empire"

says Byron. But what of the hovels? The fact is half the City doesn't know how the other half lives.

We are told that for good health not more than fifty-six persons should occupy one acre. In Spitalfields and Bethnal Green goo persons are crowded into an acre, and the cry is, still they come! And, says the Rector of Spitalfields, "if it were not for the City missionaries, the people would be as the heathen."

Try to visualise these narrow alleys and dingy houses, these noisy, evil-smelling culs-de-sac, with their swarming populations. A formidable picture! How it must appeal to those who breathe the pure air and live and move in broad and beautiful spaces! But that is not all.

The apparent wretchedness is nothing to the misery that lurks in the background, where in rooms, often unfit for habitation, men, women and children are herded together. What is childhood under such circumstances? Where are the sweet influences of a mother's lullaby and a father's prayer?

But even from these depths of misery and despair God is calling out a people to His praise. A missionary in Bermondsey tells of a desperado who had destroyed three "homes" in succession, and was a terror to his family. By persistent visitation he became amenable to reason, and after much prayer was converted to God. He now has a home worthy the name, and his wife and family are also walking in the upward way.

Hundreds of homes, ruined by drink and cruelty, have been turned into abodes of peace and happiness through the instrumentality of the Mission.

Such a contribution to the welfare and stability of the community is beyond all calculation. To quote the memorable words of King George V:—

"The foundations of national glory are set in the homes of the people, and they will only remain unshaken while the family life of our race and nation is strong, simple, and pure."

Family life is a Divine institution which is assailed to-day from many quarters, hence the supreme importance of preaching the gospel in the homes of the people. Nearly two million visits were paid by missionaries

last year to the homes of London, in over 300 of which the Family Altar was set up for the first time.

A Friend in Need is a Friend Indeed

SUCH is the Messenger who lives in the midst of about 2,000 families, with whose sorrows and struggles he is more or less acquainted.

He is known as the man to whom they can go in time of need, and upon whose sympathy and counsel they can rely.

Last year 589 men and women were recommended for and given employment.

Nearly 1,000 persons were visited on their death-beds, the missionary being the only one in attendance to point them to the Sinner's Friend. Hundreds of the poor and destitute were temporarily relieved and succoured in the time of distress.

To feed the hungry, succour the needy, to dry the tears of little children, to cause the widow's heart to sing for joy—to do all this in the name of Christ must surely appeal to all who feel for and sympathise with human need.

Here is a woman with nine children. Without means of subsistence, she has been turned out of her room and her few sticks of furniture placed in the gutter.

The husband is in prison, and no one seems inclined to show pity. What would you have done in such a plight?

She turned to the one man she knew—the City Missionary—believing he would help if he could. He did not fail her. A room was secured, rent was paid for a season, and food provided for the children. 'The change for the better came in due course, The husband, now free, hears of the kindness shown to his family, and is "touched to tears." He and his wife were subsequently converted, and to-day they are a respectable and prosperous family in a country town.

You see the missionary was there to hold out a helping hand!

And every day, and often far into the night, 200 such men move in and out among the poor and needy, penetrating as we have seen to the lowest depths, ready to act the Good Samaritan, and justify their designation as "the friends of the people."

Will you not do something to sustain these helping hands, and strengthen this ministry of friendship among the poor?



Salesmen and Porters in the Borough Vegetable Market hearing the Message from the Local Missionary, who is hailed as counsellor and friend.

Billingsgate and Bad Language::

are no longer interchangeable terms. "The language of the famous market," says Mr. Oscar Barry, "is now worthy of Oxford and Cambridge," and the Lord Mayor of London agrees. Thus old manners change and fade away. In this case there is a reason.

Largely owing to the salutary efforts of the Market Missionary (he reaches nearly 10,000 men, including buyers and marketgoers), the moral tone, alike among salesmen and porters, has decidedly improved in recent years. He is everywhere respected, his literature is welcomed and read, and his influence is more and more telling for good.

This applies also to the salesmen and porters (about 15,000), of *Smithfield Market*, where for a long period our missionary has fought valiantly for Truth and had numerous tokens of victory.

In Covent Garden and the Borough markets, a further 10,000 men are brought within sound of the Good News. Possibly no sphere, from the standpoint of aggressive evangelism, is more promising than that presented by the markets of London, while the seals given to the efforts of the special missionaries thus engaged, have provided some of the most thrilling chapters in the story of the Mission.

Four Agents are missioning every day in the great markets of the Metropolis.

The Nation's Hope Lies with the Children

TO this saying all wise people readily subscribe. But seeing the Bible is taught so little in elementary schools, and that it is given second place in so many Sunday Schools, how is it to influence the rising generation and inspire them to clean and holy living? In Socialist Sunday Schools the Bible is altogether belittled and its authority denied point-blank. The question is seldom discussed, though it bears vitally on the religious future of the nation.

The L.C.M. is out to save the children.

In this connection its operations are social, educative, redemptive. Its 145 Sunday Schools have an aggregate attendance of 25,000, with over 2,000 Teachers and helpers, besides which there are Bible Circles, Bands of Hope, Scout Troops, Girl Guides, Lecture Classes, Clubs, Gymnasia—all run with the one objective of influencing the young life of the city for Christ.

Hooliganism in low-class areas is rife, but in many instances it is counteracted by sanctified efforts on the part of the missionaries, who have acquired an experience which is of inestimable value in such work.

"We must not be hard on the hooligan," writes a worker in a criminal area. "Cradled in sin, morally handicapped, and without parental control, no wonder he runs wild



Children of Central London, whose favourite playground is the asphalt surrounding their block dwellings. The Missionary is teaching them to sing.

and becomes the victim of misdirected energy. When converted, he usually develops a strong Christian character and drives a straight furrow." Scores of instances could be quoted showing that the quickest way to the hearts of some men is through the child.

"May I sign the pledge, sir?" Thus a little chap to a missionary as he entered a low court to hold a meeting. Asked why he wanted to sign the boy replied, "'cause father comed 'ome very drunk last night and turned us out into the street." He was allowed to sign, and returning home, showed the pledge card to his father, who was so touched that he then and there promised to give up the drink.

The foregoing glimpses into certain phases of the Society's campaign will show clearly where we stand, and what we stand for. The scope of the work is wider and its ramifications more numerous than here set forth, owing to reasons of space. It may be mentioned that in addition to the special missionaries referred to, there are:

3 to Night and Day Cabmen (10,000 men); 3 to Dockers and Stevedores (50,000 men);

1 to Drovers and Slaughtermen (4,000); 6 to Factory Workers, both sexes (100,000)

I to Hotel and Club House Servants (5,000);

2 to Scavengers and Street Workers (6,000);

2 to Theatre and Music Hall Employees (20,000);

Considering the state of London at the present time, its problems and general unrest, it must be acknowledged that a large increase in the Society's staff is

urgently required.

When, still further, the character of the missionaries themselves is considered, their knowledge of the people they are sent to visit, and the admirable plan adopted by the Committee of appointing special missionaries to different classes of working men—then the fitness of the agency to cope with the gigantic evils which exist becomes apparent. Above all, the fact that the missionaries are men of God, who trust not in the arm of flesh, but simply in the almighty power of the Holy Ghost, and the preaching of the Gospel of Jesus Christ, to regenerate and sanctify the human heart, should lead Christian people of all denominations, who have the welfare of the metropolis at heart, liberally to support the Mission.

:: The Messengers ::

As we have seen, the Messengers are men of God and experts in personal work. They have learned in the school of experience and graduated with honours. Divinely called and specially trained, these "Apostles of the Third Floor Back" are pledged to hard, self-denying service for the spiritual enlightenment and uplifting of the people. They are not pastors in the New Testament sense, but pioneers. They do the blasting

and leave the clergy and ministers to do the building. They are the friends of all Evangelical churches and the rival of none.

Theirs is a difficult yet indispensable work, thoroughly and nobly done. Braving ridicule and abuse, they adapt themselves to varying circumstances if by any means they may save some. That is their sole aim and ruling passion.

:: The Message ::

The Lord has sent to the Mission men who are lovers of sound doctrine, and zealous for its diffusion. They are before the public in every part of the Metropolis and their testimony is well known. No New Theology, no Higher Criticism, no Social or Ethical Gospel with the Cross left out! What then? The sinfulness of sin, the love of God, the atoning work of Christ,

the new birth, the call to a holy and righteous life, the certainty of judgment—old truths rendered if anything more vivid and pertinent with the growth of human knowledge and experience. And that is the preaching that wins! To help this work we must take sides with the powers of light against the powers of darkness, and support those whose constructive efforts will survive the coming storm.

The Means of Support

The Mission is almost entirely dependent for its support upon the freewill offerings of God's people. Two hundred and seventy Missionaries are now employed—200 of whom visit in prescribed areas. The other 70 devote their attention to special classes (see opposite page).

£60,000 per annum is required to maintain the present Staff.

£160 (roughly) covers the cost of the whole work for a single day;

A like sum will support a Missionary for one year.

The smallest gift will be gratefully received. "Lord, what wilt THOU have ME to do?"

TO BE DETACHED

Ø CONTRIBUTION FORM. Ø

L.C.M.M., October

Cheques and Postal Orders (crossed "Barclays Bank, Ltd.") should be made payable to The London City Mission, and addressed to The Secretary, Mission House, 3, Bridewell Place, London. E.C.4.

THE LONDON CITY MISSION.

(Founded May 16th, 1835.)

Headquarters: 3, BRIDEWELL PLACE, E.C. 4.

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Form of Bequest to THE LONDON CITY MISSION.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.



CRISIS!

We beg to call the serious attention of our readers to the following Statement issued by the Committee, showing the grave condition in which the Mission finds itself, owing entirely to circumstances brought about by the War:—

THE London City Mission, which for nearly a century has provided Missionaries to visit from house to house with God's Word in the poorer parts of London, is face to face with an imminent financial crisis.

The position is as follows:-

- 1. The expenditure in 1919-20 exceeded the receipts by £8,000.
- 2. This year it is estimated that the deficiency will be over £12,000.
- 3. The available resources will be insufficient to meet the deficiency, and there will then be no usable funds left.
- 4. The pay of the Missionaries, although increased four times during and since the War, is hardly enough in many cases

to afford them the bare necessities of life.

- 5. The number of Missionaries has fallen this year from 289 to 269.
- 6. In addition to the Staff of active Missionaries, there are also seventy Disabled Missionaries and sixty-seven Missionaries' Widows, who have to be cared for from the Mission Funds.
- 7. God is owning and using the efforts of the Missionaries to the conversion of many souls.
- 8. The work of the Missionaries as a counter influence to the revolutionary tendencies of the times is more needed than ever before in the history of the Mission.

Curtailment of the work of

the London City Mission would involve,

- (a) The withholding of the Gospel from thousands, thus abandoning them without any effective protection to the subtle and pernicious assault of the evil and Bolshevist doctrines so rife in London to-day.
- (b) The throwing out of employment of many servants of God who are faithful and efficient Missionaries.

What is to be done?

Must we take off eighty Missionaries to make the expenditure come within the income? We cannot think that is God's plan. London is the heart of the Empire, and from it radiate influences far beyond the confines of our own border.

Many of the Committee have resolved to double or increase by fitty per cent. their subscriptions. If our Contributors could and would do the same the problem would be solved, but the Committee are conscious that many of our friends have been giving to their utmost capacity, and acknowledge with gratitude the service so lovingly rendered.

Our friends may have valuables that would be given for the

Master's work, if they realized He asked for them, at this critical juncture. At the Anglo-Catholic Meeting in the Albert Hall, £33,000 was given in sacrificial gifts, and seven boxes of jewellery remain still to be sold.

The Committee of the London City Mission appeal to God's people of all Denominations to come to the rescue by Prayer and Gifts, that the threatening danger may by His Grace be averted.

Donations to meet the deficit of this year and last year amounting to £20,000, and additional subscriptions to the extent of £12,000 a year are needed to avoid recurrent deficits.

May we pass on to you Dr. Moffat's rendering of II. Corinthians ix. 8-9, where the Apostle speaks of ministering to the Saints—"God is able to bless you with ample means, so that you may always have quite enough for any emergency of your own, and ample besides for any kind act to others."

(Signed)

W. G. BRADSHAW, Treasurer.

ANDREW WINGATE,
HARRY J. VEITCH,
STUART TROTTER,
W. P. CARTWRIGHT, Secretary.

The spiritual welfare of London constitutes a charge not only upon its wealthy citizens, but upon all who regard the peace and righteousness of the Capital as a matter of first concern. It is confidently hoped, therefore, that the above appeal will evoke an immediate response commensurate with the Society's pressing need.

YOM KIPPUR

The Jewish population of London now exceeds 200,000 souls, most of whom are quartered in the East End. This Article deals with the recent observance of the Day of Atonement, and also portends a gracious awakening among all classes of the House of Judah.

ROM its earliest history the London City Mission has taken an active interest in the evangelisation of the Jews. One of the first official documents was a letter addressed from the Mission to "the children of Abraham, Isaac, and Jacob," a copy of which was sent to every Jewish family in the metropolis.

sent to every Jewish family in the metropolis.

Marvellous, indeed, is the change that has since been

manifested in God's ancient people in London. Then they shamefully ill-treated the messengers of the Cross, whereas to-day they treat them with respect. The new attitude is variously explained. The synagogue, for instance, has lost its influence over history of Jewis the average Jew. The most solemn who has laboured observances are often characterised by a wards of fifty year formalism painful to witness. The what an amazing emptiness of its ceremonial, its lack of over our beloved spirituality, suffers in contrast to Christhat Jewish leader tianity, with its fulness of moral and progress being me spiritual enablement.

Modernism has also made remarkable headway among the Jews; so much so, that Rabbis are doing everything in their power to prevent this new leakage

from Judaism.

That there is a spiritual awakening amongst Jews, irrespective of class, is confirmed by the reports of the Society's Jewish missionaries, each being a story of trial and triumph, sowing and reaping; but the central fact emphasised by all is the growing desire on the part of the scattered people to know more of Him Who came to be "a light to lighten the Gentiles and the glory of His people Israel." This is the outcome of the wider distribution of the word of God, translated into Yiddish, which has taken place during recent years.

A FATHER IN ISRAEL.

Our senior missionary, Mr. Herman Ehrlich, a true father in Israel, writes: "I am probably the first worker in the



A typical Jew in regulation praying shawl, following the exercises of his religion.

history of Jewish Missions in Jondon who has laboured in one locality for upwards of fifty years. During that period, what an amazing difference has come over our beloved people! Little wonder that Jewish leaders are concerned at the progress being made by the Gospel in the House of Israel. That there is a stirring among 'the dry bones' is beyond doubt. The new regime in Palestine, and the spreading influence of the Zionist movement, have given new point and significance to the cry 'Next year in Jerusalem!' with which the observances on Rosh Hashanah (New Year's Day) conclude.

THE BOOKS OF GOD.

"A few words regarding these solemn observances may be of general interest.

"The month of September is classed among the Jews as the most holy month of the whole year. On the 5th Septem ber last commenced what are known as Propitiatory Prayers. The orthodox Jew begins to prepare his heart by fasting and prayers, in order that he may be written in the Book of Life and that he may have a prosperous year.

"On the 13th of the month the Jew commemorated the New Year (5681). He believes that the books of God are then opened, the deeds of the past year examined and balanced, and the good set against the evil. Everyone at the New Year must hear the sound of the Ram's Horn, which is sounded during the Service. The most irreligious Jew will make an effort to attend a Service somewhere, so much so that as there is not sufficient Synagogue accommodation, theatres and halls are hired to provide these people an opportunity for presentation before God. Much prayer is offered during the interval between the New Year and the Day of Atonement—not prayer only, but fastings.

"The eve of the Day of Atonement commenced on the 21st September, and practically every devout Jew fasted from sunset of that day until the following sunset. He is supposed during the twenty-four hours to be constantly, night and day, in prayer and supplication to God. All Synagogues, theatres and halls were this year crowded to overflowing. Never can I remember the day of Yom Kippur so solemnly observed as this year, for there seems to be an expectation among Jews of some great event, and we, among many, believe that hearts

are looking and longing that great deliverance shall come to them.

CONCERT OF PRAYER.

"Colonel Douglas Jones (a member of our L.C.M. Committee) anticipated the Day of Atonement and secured Zion College Hall for Christian believers and workers among Jews to spend the afternoon in earnest pleading with God for an outpouring of the Holy Spirit, especially upon the Jewish leaders, that their eyes and hearts might be opened to see Jesus, the true and only atonement for the sins of the world. Sir Andrew Wingate, K.C.I.E. (another friend of the Mission, whose deep interest in the scattered nation is well known), spoke some seasonable and moving words, as did also the Secretary of the British Jews Society. Most of the time, however, was devoted to prayer, in which I was privileged to take part. It was a time of real refreshing, and an encouragement to go forth with more determination to make known the unsearchable riches of Christ to the House of Israel, and to hasten the coming of our Lord, Who alone can establish upon earth righteousness, truth and peace. This is our earnest prayer."

The Prodigal's Return

DURING a long and varied experience in visiting public houses, I have been cheered again and again by tokens of Divine favour, but seldom, if ever, has my heart been more filled with praise than in seeing the grace of God displayed in the incident subjoined.

C., an ex-minister, who speaks several languages, was first encountered by me as far back as the early nineties. His fall came early in his career, and was the result of unbelief as regards the Word of God. He became a victim to strong drink, and after his wife's death went further and further into sin. His two sons followed in his footsteps, drinking and playing fast and loose with holy things. Next the home was broken up, and the father went from bad to worse. During his downward course I warned him of the wages of sin, and urged his return to God. Then came utter ruin and deep remorse. "I'm on the rocks," he remarked one night, standing at the bar of a low public house. "Three

nights have I tramped the streets, and unless somebody offers me shelter, I shall drown myself; so great is my despair." I again pleaded with him, and called to mind the prodigal's resolution and restoration, following his return to the father's house. Conscience, not yet dead, upbraided him, but once more God spoke in love and mercy, with the result that C., now broken in spirit and truly penitent, turned his steps towards home. "And when he was a great way off his Father saw him," and reconciliation ensued. I had this man in tow for twenty-five years, visiting him inside and outside public houses, warning and entreating him, until faith and prayer prevailed.

To-day C. is fully trusting in Christ and the Word of His Grace, which he is now preaching with acceptance and signs following. To crown all, the Lord has given him great joy in the conversion of both his sons. The Lord's name be praised!

Voices from the Vineyard

"THERE'S one thing about my conversion I thoroughly regret," said a mill-worker south of the Thames. His mates pricked up their ears; even the missionary wondered what was coming. "I regret I was not saved twenty years sooner!" he explained—a timely word for those whose decision is overdue.

N going to a new district a missionary asked the lads of his Bible Class

where they spent Sunday evenings. prompt and almost unanimous reply was-"Pictures." "That one word," adds the missionary, "sums up a sinister influence which is ruining thousands of young lives by playing upon their love of excitement, and weaning them from habits sacred to the Lord's Day."

THE housing problem has resulted overcrowding to extent unknown before the war. Visiting from house to house, it is common nowadays (see illustration) for missionaries to meet groups of people standing at doors and in passages, especially in low class areas. hundreds of homes the

conditions of life not only offend the canons of decency, but are often too sad for words.

WAS called to see a man in a house next to our mission hall," writes a worker in a slum area. "He had been assaulted and robbed the previous night while under the influence of drink. I judged that his head had been violently knocked to the ground, or else kicked. In his button-hole was an officer's collar badge of the Royal West Kents. He spoke like an educated man, but was reluctant to say much about himself. I gathered that he had buried his wife three weeks earlier, and that she was a good Christian woman. While attending to his wound. and fitting him with a new collar, I spoke to him of the Saviour. He appeared deeply moved, and when I set him on the road again he carried with him a copy of the Traveller's Guide. The seed was sown, but I have heard nothing since from

the one thus helped. Neither, I suppose, did the Samaritan who assisted a stranger on the Jerusalem-Jericho

road."

"Nowadays missionaries meet groups of people standing at doors and in passages, especially in low class areas."

VISITING in one of London's big Infirmaries a missionary exchanged earnest conversation with a backslider, and dwelt upon the Shepherd-Love of Christ toward wayward sheep. Presently, when talking to the man in the next bed, it came out that the story had been overheard. "I've been listening to your talk, but it doesn't fit my experience," said the man. " Many times have I called to the Good Shepherd without being heard." Assured that here was a genuine seeker, the missionary

quoted, "Him that cometh unto Me, I will in no wise cast out." The man had called, but he had not come! Like many others he had waited for something to happen—to hear a voice or see a vision! The moment he understood that "faith cometh by hearing, and hearing by the word of God," peace entered his soul. He has since grown in grace and evidenced his salvation in a marked way. "You have been such a comfort and blessing to me," he said to the missionary, for whom he now prays day by day.

WRITING from Brixton, whither he has been transferred from the slums. a missionary refers thus to his new field: "I find the people here full of interest. They are black, brown, red, and white, representing many nations and notions! Some belong to the theatrical world, actors, variety performers, and such like. It is not uncommon on enquiring after some member of the household to be told "Oh, he (or she) is on tour." There is a good sprinkling of clerks and artisans, with several waiters, and a large number of taxidrivers owning their own cabs. The surroundings are in strange contrast to slumland, with its breeding places of vice

and crime; yet the Gospel is needed as much here as there."

A MAN who hires out donkeys bantered one of the missionaries about "fallen parsons," naming one who stood charged with a misdemeanour. It happened that a baker in the next parish had committed a like offence, so the coster was asked if he ate bread. "Yes," he answered, "and why shouldn't I?" "Only that it seems strange you should reject religion on account of the parson's crime, and yet eat bread, seeing the baker is in a like condemnation." No more criticism came from that quarter.

MATTERS OF INTEREST

We are glad to learn from the Malvern Gazette that the health of our late Secretary, Rev. Martin Anstey, B.D., M.A., has further improved, and that he is preaching occasionally as strength permits. Mr. Anstey is now living at Malvern, where his son-inlaw, Rev. C. O. Moreton, recently settled as minister of the Holly Mount Congregational Church.

One hundred or more copies of Mr. Jas. Dunn's autobiography, From Coal Mine Upwards (see page 135), are still available at the reduced price of One Shilling (post free, 1s. 6d.); present value Five Shillings. Early application is advised.

Lady Hughes, of Ealing, writing with reference to "the admirable (October) issue of the Magazine," says "it is just what I have been wanting"—a sentiment expressed by very many of our readers. This issue has been reprinted and issued in a special cover with a view to creating fresh interest in the work and breaking new ground. Copies will be gladly forwarded to friends willing to assist in their distribution.

Felicitations to the Rev. A. R. Buckland, M.A., late Secretary of the Religious Tract Society, on his appointment to the Archdeaçonry of Norfolk.

"I thank you for all you have done in rousing me up to sacrifice," writes a lady,

in fulfilling her promise to contribute £10 per annum to our Railway Missions.

Other friends anxious to help, but whose resources are very limited, might care to emulate an old subscriber who last month sent a £2 piece and a beautiful ivory cameo. Again, two friends in Torquay spent an afternoon blackberrying, sold the fruit, and forwarded the proceeds (15s.) in aid of the Mission. A luscious idea!

"Of those prisoners to whom leniency has been extended by the Court, over ninety per cent. have made good," said Sir Robert Wallace, K.C., at the London Sessions recently.

The following, taken from the Westminster Gazette, deserves to be printed and placed in every preacher's study:—

"In the age that is coming the Christian faith will have to make either much bolder or much lower claims. If the pitch is reduced many more will join in—but only for a time. A Christianity which is willing to abdicate its royal dignity, and take its place as one interest among many, will not greatly interest mankind."

We have pleasure in announcing that Mr. R. B. Stewart, of Glasgow, of the Faculty of Procurators, and Mr. Leonard Gow, J.P., Vice-Chairman of the National Bible Society, have become Vice-Presidents of our Scottish Auxiliary.

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One of the Missionaries (Mr. William Fletcher) and his wife, with an interesting group of Chinese Amahs now in residence at the Society's Hostel, South Hackney, where, as stated last month, these nurses from afar are catered for during their visits to this Country. Foods are cooked according to native customs, separate bedrooms are provided for different Nationalities, but class distinctions as such are not observed. A short Service is held each morning, and although attendance is optional, the guests being either Hindus, Mohammedans, or Roman Catholics, there are rarely any absentees. The Missionary in charge converses with these picturesque visitors in their native tongue.



"Holding forth the Word of Life" outside Woolwich Arsenal, where our South London Evangelistic Choir Conduct Meetings at regular intervals. Similar work is in progress at Hyde Park, Islington Cattle Market, on Tower Hill, and other "battlegrounds," where working men congregate in large numbers. Leaving religious controversy to others who are called thereto, the Missionaries confine themselves to the elementary truths of the Gospel, hence their wide influence and good success.



The Bible in the Home

Touched with pathos and tragedy, yet illumined by Christian love and service. this article depicts life in a Suburban district where evils, usually associated with black areas, are in daily evidence.

By S. J. Icely.

BEFORE dealing with the work itself it will not be out of place to briefly describe the district committed to my charge. This covers the poorest streets of Thornton Heath in the borough of Croydon. The house problem is acute here as elsewhere, and in some parts there is much overcrowding. Nearly six hundred houses are in course of erection near by, but as rents will be from 20s. to 25s. per week, and no sub-letting is to be allowed, they will be of no service to the very poor. The people, about 3,000 all told, reflect every variety of thought and temperament. The different classes range from the small tradesman to the City clerk on the one hand, and the organgrinder to the blind man who stands at the street corner asking alms on the other.

TYPICAL CHARACTERS.

In such a neighbourhood certain characters stand out among the rest, the desperado, for example, and the boy or girl just emerging into youth or maidenhood. Here is a girl who has suddenly sprouted up that we scarcely recognize in her the child who once attended the Band of Hope. Here comes along on Sunday afternoon a young swell, stick in hand and puffing a cigarette, who looks suspiciously like the boy who used attend Sunday School. He is not a bad fellow; he will probably arrive late at the Bible Class; but the Law says he may smoke at sixteen, and he is showing that he is now a young man. Here comes another youth, somewhat older. He has no cigar in his mouth nor stick in his hand; but the neatly attired shop-girl on his arm suggests the first step towards testing the Scripture, "Whose findeth a wife, findeth a good thing." Both are proceeding to the Sunday School as teachers where they used to be scholars; they are helping each other on the right road, and as we pass them our prayers ascend for their future happiness and steadfastness in the upward

Here are three other incidents in con-

The public house is closing; there trast. is a tremendous noise and excitement; a crowd of men, women and children is coming along, singing and hallooing, and making a disgraceful scene. A drunken woman is being led by two others, also muddled. The cause? The son of Mrs. A. has married the daughter of Mrs. B., and they have been commemorating that fact. It is a sad sight, for Mrs. B. has for many years lived with the father of her children in an unmarried state.

LIFE'S SHADY SIDE.

Here is Mrs. C., who has recently come out of prison, where she has been for six months for neglecting her children. Her son, a lad of eighteen, fell in the war, but beyond a passing pang the mother shows no sign of being impressed. Saturated with drink, her brain has weakened, and her moral consciousness appears dead.

Here is a young woman who has become a mother, but not a wife; she is striving to live a right life for the future, in spite of self-righteous accusers on one side, and abandoned women who would gladly drag her down to their level on the other.

Thus, while Thornton Heath sounds open and healthy, and is alluring enough on the map, it is as needy a field for aggressive evangelism as any of the poorest dis-

tricts in London.

Four years out of the seven I have spent there have been shadowed by the war. To-day circumstances are, in a way, brighter and less fearful, but everywhere there is trouble and unrest. The people are not much concerned about eternal things. Here and there one meets with children of God who are hoping and praying for a great spiritual awakening, but signs of such a movement are not yet evident. Still, amid all the tumult, souls are coming to know "the peace that passeth under-standing," and are finding life and salvation through our Lord Jesus Christ. Leaving general statements, I will set down a few cases of interest. Having no

The Bible in the Home

mission hall, I devote my time almost entirely to visiting and open-air meetings.

MOTHER AND SON.

A young married man was lying in an advanced stage of consumption. Did he know his sins were forgiven? Something stood in the way of faith. "My mother,"

he said, one day, telling me his story, "was a very godly woman, though ex-tremely poor. She supple-mented the pittance allowed her by the parish by charing and nursing, but even so I have seen her cry bitterly when the children (there were seven of us) lacked bread. Then she sickened, and after suffering greatly she passed away, fearing God and filled with the hope of immortality. But why," he asked, "was she allowed to slave and suffer when many of the ungoldly have plenty and to spare?" When war broke out he offered for service, but as he was rejected as unfit he worked on munitions, and believes this was the cause of his breakdown. I visited him regularly, read the Scriptures, prayed with and exhorted him to trust in Christ. These efforts were not in vain. "I like you to come," he said gratefully, "you brighten me up and make me feel I am getting better." Before leaving for my summer holiday I found him very weak. "You will soon see your dear mother," I remarked. "Yes," he replied faintly, for his thoughts had long been fixed upon seeing both her and her Saviour. His wife knelt in

prayer with me and was deeply impressed. As I did not like him left a fortnight unvisited, I asked a brother missionary to call, but two days after leaving London I heard the end had come. Following is part of a letter received from his wife: "Now I am settled among my own people I wish to thank you for the kindness showed to my dear husband. He had a horror of death, but, thank God, when his time came he was ready and willing to go. You prayed for the tide to go quietly, and so it did, for my dear one entered the presence of God without even a sigh. His passing—I cannot call it death—has influenced me

greatly, and but for my two little ones I would fain join him now. My husband dwelt on your words to the last, and after you left him (he died the same evening) he kept repeating the 14th chapter of St. John." This incident is both a token of grace and a triumph of prayer.

PATHETIC TOUCHES.



A sample or the street lads, full of mischief, neglected and without restraint, whose temptations and environment prompt the question, What will they become? (Page 135.)

One day I was called to see a dying woman, who for the greater part of her life had lived in sin. The visit was touched with pathos and tragedy, but God was present to heal and save. "Oh, sir," she cried, "don't you think we suffer enough in this life for our sins, without suffering in the next?" It was no time for argument. I read: "Though your sins he as

for argument. I read:
"Though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool." How blessed and how sacred a task to stand by "the river" and direct the passing soul to the Sin-atoning Lamb!

From another house three children were buried on the same day. Their mother was living with her husband's brother, and she had given birth to these children by him. As they were carried out a woman in the crowd remarked, "Poor little things! What a blessing they have been taken from such parents and surroundings."

A brighter story is that of an old soldier who had fought in the Indian, Afghanistan, and other wars. He spoke proudly of his

past, and when the German sailors scuttled their ships at Scapa Flow he was not disposed to blame them, saying, "English sailors would sooner scuttle their ships than hand them over to an enemy." I visited the old warrior on Sunday afternoons, as he was evidently nearing his end. After hearing his experiences, I would lead his thoughts to higher matters: thus I gained the ear both of himself and his wife. One afternoon I was stopped in the street by a woman who informed me the old man was dead: "I want to thank you for all you have said and done for him; he was my father, and I know how-

much your kind visits meant to him." Subsequently the widow expressed herself in the same way, and I have reason to believe the old soldier died at peace with God.

MINISTERING TO THE BLIND.

I transcribe the following from my note-

book:—"Mrs. S. is blind; her husband is out of work. A cold day, but no fire in the grate, and practically no food in cupboard. Two daughters are earning a little, but not enough to keep the wolf from the door. I supplied coals, food, etc. Before leaving I read and prayed; the woman's gratitude was most touching." Later: "Called on the blind woman; found her ill abed. Saw and talked with her husband; he, like his wife, is good soil for the seed: I am hopeful of both. Supplied patient with milk, and promised return visit."

"Mr. H., elderly man, nearly blind; his wife partially blind also. Their only son killed in the war. What a grief

in their circumstances! Prayed with them, opened up the Comforting Word, and supplied temporals." Later: "Mr. H. gone. Succumbed to shock of his boy's death on the field. The woman, doubly bereaved, speaks in a quiet resigned manner, though her cross is heavy. The presence and comfort of the Lord is beyond price to this dear soul, who has benefited to a great extent by my visits."

Some of the district lads are of the roughest type. Full of mischief and without restraint, with bright faces, but with bad examples ever before them, one instinctively asks, What will they become? Other lads are physically weak and a few sadly afflicted. One such, aged sixteen, lies helpless in bed, paralysed, his hands and a thigh withering away. I have visited him regularly for two years. He is intelligent, cheerful, and takes delight in reading good books, the Book having I lent him Mr. Dunn's lifefirst place. story, *From Coal Mine Upwards, and the impression made upon this young paralytic by these thrilling pages is remarkable. I am glad he gives good evidence of having received the Lord Jesus as his Saviour and Friend. Lately his father passed away, leaving the mother dependent upon the

elder son, who earns a living at bootmending.

Here again the presence of the missionary means cheer, counsel, and "the kindness of God" to the helpless and needy.

ENGLAND'S WELFARE.



A recent snapshot of Mr. Icely in one of the poor streets of Thornton Heath. [Photo by Laver.

Our open-air meetings have been held mainly at the Thornton Heath Clock. They were commenced on the first Sunday in May and continued until the second Sunday in September. The meetings were accompanied with good impressions, and some evidence of the presence of God and power of the Gospel. In August I organised (by request) a War Memorial Meeting in the public Recreation Ground, and this was attended by over one thousand people. A Magistrate presided, and addresses were given by local clergy and ministers. I was able to have a few words, suitable pieces were sung, and a solemn impression seemed to be made upon the people.

So successful was this meeting, that one gentleman offered to pay for the use of the Public Hall if I would organise a meeting on "England's Welfare: her prospects, dangers, and spiritual condition." I did so, with the result that more than 300 people were present. The Vicar of the parish and two Councillors took part, and a motion pledging the meeting to do its utmost to preserve England from moral and spiritual degeneracy was agreed to.

I have given Gospel addresses in the street in which I live on several occasions; also in the Picture Theatre on Sunday afternoons. I still find the tracts and Christian literature we give away very helpful, especially the Marked New Testaments. I left one of these with a tradesman, who laid it on the counter where his customers could see to it. Quite fifty people, mostly men, have taken it up and read it, and on one occasion two or three of them were discussing a passage which led to a searching of the Book of the Revelation for its teaching concerning the present times. "They were much interested," adds the tradesman, "and I believe the reading and searching of the Book will effect much good."

IN and OUT of THE THEATRES

A Record of Spiritual Service amongst the Men and Women variously employed in connection with London's Places of Amusement.

OSSIBLY no section of the community has received less religious attention than that connected with the Stage.

Doubtless the reason for this lies in the difficulty of approaching the persons con-cerned, rather than in a lack of interest on the part of Christian Churches generally.

That the ten thousand men and women variously employed in the theatres, music halls, and cinemas have not been overlooked, is due to the scheme of specialised evangelism that gives distinction to the London City Mission.

At present two missionaries are thus engaged, one of whom, prior to conversion,

was in the theatrical profession.

For reasons of space the following record of work is limited to North and South London.

The missionary (Mr. David Thomas) writes:-

WHAT THE MANAGERS SAY.

"The mission to Theatre employees in my area is full of blessing and hope for the future, and after five years' steady plodding and breaking new ground it is now possible to enter all places of amusement in the

interests of the kingdom of God.

"On the whole the managers are friendly, and some speak in terms of high appreciation of our work. A., for example, when introducing me to his secretary, hinted that a word in season might be spoken to some members of the staff who were too fond of strong drink. Another manager, who was having trouble with a woman clerk in a box-office, begged me to use my influence and persuade her to get on the straight path. A third, who before the war objected to my presence behind the footlights, now gives me every facility in getting into touch with his staff.

"The employees accord me the warmest of welcomes. Visiting among scenic painters one day I found six in a group, five of whom were total abstainers. One of them, Mr. B., came to a knowledge of the Truth last year as a result of my visits. If he becomes as enthusiastic a Christian as he is a painter he will go far. Such is his delight in sketching, that he frequently goes into the country in the hope that passers-by having their attention drawn to his pictures may be led to higher things! He is familiar with Bible truths, and makes good use of the Marked Testament given to him by me long ago. He promises well, and already he has made a stand for righteousness among his fellow workers.

GOOD INFLUENCES AT WORK.

"A stage hand, known as 'Bob,' whose mate I had reproved for swearing, informed me that good influences were at work in his particular House. The tracts and booklets, he told me, had been the theme of many conversations among artists and others, showing the Gospel to be at least a

restraining force in their lives.

"At the F- Empire a scene-shifter had been carried away by Christadelphianism. After many talks new light came to him from the Word, leading him to renounce certain fallacies and return to the Church of his first choice. He is once more a communicant, and profusely thankful for the interest shown in his soul's welfare. In answer to prayer, he recently found new employment more friendly to spiritual

life and progress.

Since the war ended theatres and music halls have been more crowded than ever. Cinemas, of which there are over seventy within my area, are also doing well. The argument advanced in favour of the latter is that the people spend less money at such places than they would do in public-houses, whilst the films, in some instances, have a moral value. It is a moot point, the pros. and cons. of which, as a missionary, I leave others to discuss. Some of the theatres are used on Sundays by the 'Sunday League,' and while pleasure of a sort may be given to many thousands who attend, I am free to say the employees value their Sundays, and would be glad if all places of amusement were closed on the Lord's Day.

A PUGILIST'S LETTER.

"As a body, theatre workers are of abstemious habits. It is customary to look down upon everything connected with the stage, but I am bound to say, in justice to the profession, that I have witnessed nothing unseemly, much less obscene, while on the other hand a marked respect is shown toward the Gospel Message. There are some, of course, whose lives are black, but to all such we preach the hope of the

"D., a tippling Irishman, well known for many years as a prize-fighter, is a case in

In and Out of the Theatres

point. He came at one time under the influence of the L.C.M. and professed conversion, but alas, like many others, he failed to stand the test of the war. I met D. in the — Hippodrome, 'all to pieces' as they say. Enslaved by drink, separated from his unfaithful wife, he was bruised in spirit, eager to break from his chain, but lacking the one thing needful. The word of God, spoken in love, was not without some effect, judging by a letter which I quote: 'I am pleased to tell you I am off the drink. The change is wonderful. I was having a glass, when all of a sudden the taste for it seemed to go! Then it occurred to me,-it's my old pal the missionary praying for me. Forgive me putting it that way. . . . I am far from right. Sometimes I pray, at other times prayer is impossible. Oh remember me before God that I may be kept from the drink. Christmas is coming, and temptations do not get fewer nor weaker. Thanking you for your kindness, and longing for a better life. . . .

GATHERED FRUIT.

"During last year six persons definitely accepted Christ as their Saviour. Two others have been restored to God and the fellowship of His Church, and five more have become communicants.

"In addition to the foregoing incidents are the following:—R., a flyman at ——Theatre, whom I first met at another House, is a monument of Divine mercy. I was used to his conversion some years ago, after quoting St. John's words, 'Every one that asketh receiveth.' Meeting him in the street afterwards, he expressed himself as thankful to God for the Truth that had reached him while doing duty on the stage.

"A female Cashier at — Music Hall became disturbed in mind following a talk on the ways of life and death. Always well disposed, she has had a hard life, nor has her husband done anything to make things easy or pleasant. She finds Sunday work an obstacle to right doing, though she prays at times and sets her mind on eternal things. God has blessed this soul with light and comfort, and though not as yet rejoicing in full assurance, I have no doubt from all I hear that she has entered into the blessing."

£400 per annum is required to keep the two Missionaries to Theatre employees at their posts. As less than half that amount was contributed during last year, the Committee will be greatly encouraged if the above record calls forth a larger measure of support, otherwise the work which, by the way, is attempted by no other agency, may have to be curtailed.

LONDON'S GREATEST NEED

CONVINCED that the spread of true religion would go far to restore peace within our borders, and assured that the London City Mission with its vast experience and powers of adaptation has a yet greater part to play in the evangelisation of London, it is hoped the Christian public who may chance to read these pages will respond liberally to the urgent appeal on an earlier page.

All things urge us forward—the disturbed state of Society, the spiritual destitution of the masses, the appalling indifference, the lust for pleasure, the loosening of moral bonds, and, above all, the nearness of the Lord's return. Who that has "the mind of Christ" can view the condition of London without being concerned for its future?

Much fruit has been reaped for God already, but this should lead us to expect a harvest yet more abundant.

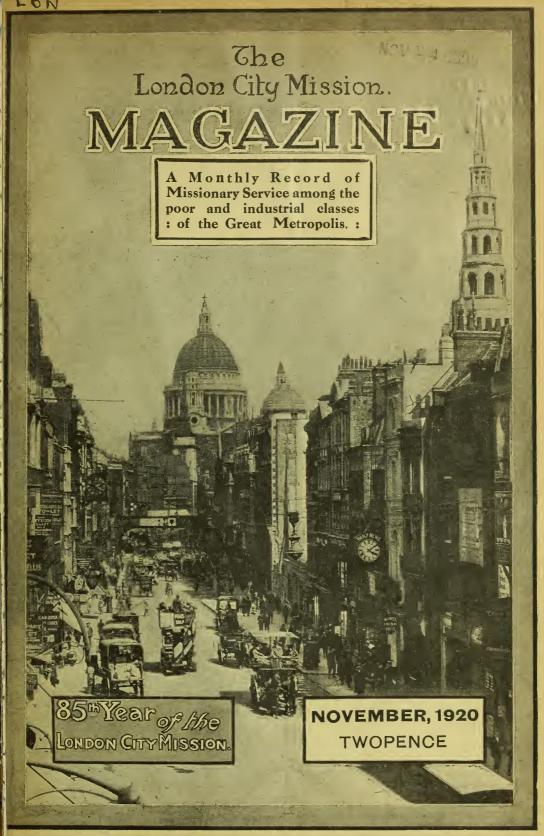
The Churches with the best will in the world are utterly unable to cope with the

situation. Their united efforts, good and noble as they are, only touch the fringe of things.

What London needs more than anything else is a larger number of lay missionaries to evngelise the non-church goers, along aggressive, interdenominational lines.

But there is no time to lose. The age is swiftly declining, whilst hour by hour souls are passing into eternity without God and the knowledge of eternal life. "How shall they hear without a preacher? and how shall they preach except they be sent?"

While it is blessedly true that nothing is impossible with God, it is equally true that He carries on His work by human instruments, and if these fail His cause suffers. Nothing doubting, however, the London City Mission relies upon God and the good will of His people, assured that faithful stewards will give heartily as unto *Him* Whose lips shall pronounce the "well done" in the Coming Day.



THE LONDON CITY MISSION.

(Founded May 16th, 1835.)

Headquarters: 3, BRIDEWELL PLACE, E.C. 4.

TELEPHONE: Central 12426.



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I give "THE LONDON CITY MISSION" the sum of...... pounds (free of Legacy Duty), and I direct that the receipt of the Treasurer for the time being shall be a sufficient discharge for the said Legacy.

NOTE.—It is now competent to leave lands and houses for charitable purposes, subject only to the condition that the same be sold within one year from the death of the Testator.

:: The Messengers ::

The Society's Missionaries are men of God and experts in personal work.

They have learned in the school of experience and graduated with honours. Divinely called and specially trained, these "Apostles of the Third Floor Back" are pledged to hard, self-denying service for the spiritual enlight enment and uplifting of the people. They are not pastors in the New Testament sense, but pioneers. They do the blasting

and leave the clergy and ministers to do the building. They are the friends of all Evangelical Churches and the rival of none.

Theirs is a difficult yet indispensable work, thoroughly and nobly done. Braving ridicule and abuse, they adapt themselves to varying circumstances if by any means they may save some. That is their sole aim and ruling passion.

:: The Message ::

The Lord has sent to the Mission men who are lovers of sound doctrine, and zealous for its diffusion. They are before the public in every part of the Metropolis and their testimony is well known. No New Theology, no Higher Criticism, no Social or Ethical Gospel with the Cross left out! What then? The sinfulness of sin, the love of God, the atoning work of Christ,

L.C.M.M., NOVEMBER.

the new birth, the call to a holy and righteous life, the certainty of judgment—old truths rendered if anything more vivid and pertinent with the growth of human knowledge and experience. And that is the preaching that wins! To help this work we must take sides with the powers of light against the powers of darkness, and support those whose constructive efforts will survive the coming storm.

The Means of Support

The Mission is almost entirely dependent for its support upon the freewill offerings of God's people. Two hundred and seventy Missionaries are now employed—200 of whom visit in prescribed areas. The other 75 devote their attention to special classes.

£60,000 per annum is required to maintain the present Staff.

£160 (roughly) covers the cost of the whole work for a single day.

A like sum will support a Missionary for one year—a great investment in view of the Lord's Coming! He says, "Occupy till I come." "Lord, what wilt THOU have ME to do?"

The smallest gifts, whether in money or kind, gratefully received. Remember the need To-DAY.

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TO BE D	etached.	NTRIBUTION FORM. Se
I	have pleasure in	contributing the sum ofPounds
	The London City	Shillings and Pence in aid of the Mission.
		Name (Please state if "Miss," "Mrs.," "Mr." or "Rev.") Address
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The Secretary, Mission House, -3, Bridewell Place, London, E.C. 4.

THE MIDDLE CLASSES

shrink from the idea of "charity." When misfortune comes to them they hide it until it can be hid no longer. Their sturdy spirit of independence is so strong and persistent that they

SLOW TO PLEAD ARE

for help even when it is sorely needed. The British Home and Hospital for Incurables, Streatham, which has made this class its only care for nearly 60 years, is in great need of funds. By sending a contribution to Mr. Edgar Penman, Secretary, 72, Cheapside, London, E.C.2, you can help those who (though they will never recover health and strength) are very slow indeed to plead

FOR THEMSELVES

EX-ROMANISTS RESCUED FROM STARVATION.

THE ONLY SOCIETY WHICH HELPS EX-ROMAN CATHOLICS FROM STARVATION AND ENABLES THE TO KEEP FROM AGAIN SEEKING ROME'S HELP.

URGENT NEED.

The Committee of the Protestant Alliance during the past few months have helped many EX-ROMAN CATHOLIC PRIESTS, MONKS AND NUNS FROM STARVATION; EX-ROMAN CATHOLICS WHO HAVE BEEN PERSECUTED; EX-ROMAN CATHOLIC HUSBANDS, WIVES AND CHILDREN FROM STARVATION AND BEING MADE HOMELESS.

The following testimonies will give some idea of the help we have given:—

Ex-Belgian Priest (P. Van den Heuvel) writes:—

"Had it not been for the help you gave, which kent me from starvation, I do not know what would have become of me."

An Ex-Monk writes:-

"Thanks for all you have done during the past year. Had it not been for your kindness I should have starved." Poor Ex-Romanists supplied with Food and Cloth-

ing for the Children:—
"My wife and children desire me to thank you person-

ally for all you have done."

"Starvation was staring us in the face through the persecution of Rome; but, thank God, you have been a friend to me, my wife and little children."

"The clothes, boots, etc., you enabled us to get has set us up."

set us up.

Any friends who can send us left-off ladies' and gentlemen's clothing, boots, etc. (children's clothing will be very acceptable), may be satisfied as to such articles being usefully dealt with.

The Funds of the Alliance are now ex-hausted, and the cry of these friends still is, "Help us or we perish!"

PROTESTANT ALLIANCE, 430, Strand, London, W.C. 2. HENRY FOWLER, Secretary.

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